

# Archivium Hibernicum

IRISH HISTORICAL RECORDS

XIX

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IRISH MATERIAL IN THE AUGUSTINIAN GENERAL ARCHIVES, ROME, 1354-1624

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APPENDIX :

CATHOLICS AND CATHOLICISM IN THE EIGHTEENTH-CENTURY PRESS

Rev. John Brady

CATHOLIC RECORD SOCIETY OF IRELAND

ST. PATRICK'S COLLEGE

MAYNOOTH

1956



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# Ireland and Propaganda Fide, 1672-6

(CONTINUED FROM VOL. XVIII)

The following documents form Sections II and III of the volume of the archives of Propaganda Fide, Rome, designated as 'Atti congregazioni particolari, congregazioni generali d'Hibernia con lettere, 1672-6. Vol. IX.' Section I was published in the last issue of this journal, pp. 16-66.

Section II is made up of letters and documents sent to Propaganda from Ireland and elsewhere between August 1672 and April 1676; and Section III is the report of the general session of the cardinals of Propaganda Fide on 20 April 1676.

I desire once again to express my thanks to Monsignor Monticone, archivist of Propaganda Fide, for his great courtesy in allowing me to transcribe and publish the documents.

BRENDAN JENNINGS, O.F.M.

## SECTION II

1. *Petition of some members of the chapter of Cork in favour of Dominic Roche. 12 Aug. 1672.*

Notum sit omnibus ad quos praesens pervenerit quod nos, Gulielmus Goolde, archidiaconus Corcagiensis, sacrae theologiae doctor, Edmondus Sarsfeldus, cancellarius ecclesiae cathedralis Corcagiensis in Ibernia, Patricius Goold, praecentor ejusdem nominatus necnon sacrae theologiae doctor, Daniel McGroyny, thesaurarius ejusdem, Joannes Russell, primus canonicus dictae cathedralis, considerantes dioecesem nostram jam aliquot annorum curriculo episcopali dignitate viduatam, attendentesque quasdam alias dioeceses nostrae patriae nuper hoc honore decoratas, miseratione divina et beatissimi patris nostri Clementis Decimi provida sollicitudine, postulandum nobis praelatum duxerimus, postulamusque jam instanter et instantissime a sanctissimo domino dari nobis in episcopum et praelatum ecclesiae nostrae virum notae probitatis, scientiae et experientiae, Dominicum Roche, vicarium nostrum generalem, et nostri capituli Corcagiensis decanum, cum omni submissione rem hanc vigilantiae apostolicae committentes. Cujus sacras pedes debita reverentia deosculamur. Factum Corcagiae, duodecima die Augusti, millesimi sexcentissimi septuagesimi secundi. Gulielmus Goold, archidiaconus

Corcagiensis, sacrae theologiae doctor. Edmondus Sarsfeild, cancellarius Corkagiensis. Patricius Gouldeus, sacrae theologiae doctor, praecentor Corcagiensis. Daniel Mac Groyny, thesaurarius Corcagiensis. Joannes Russell, primus canonicus ecclesiae cathedralis Corcagiensis. (f. 138)

2. *Blessed Oliver Plunket to the internuncio at Brussels. Dublin 16 Aug. 1672.*

Illustrissimo signore mio padrone colendissimo. Il nuovo 60 mi mandò a chiamare, e stetti con lui per 2 hore : è un huomo di garbo.<sup>1</sup> Frà le altre cose mi disse che heverebbe a caro che fosse avisato quando i nostri vescovi hanno qualche radunanza o synodo, di esser avisato antecedentemente, acciò che non restasse sopraffatto quando li nostri avversarii li dessero notitia d'esse, e le interpretassero a cattivo fine. Io risposi che tutte le nostre radunanze sono solamente per cose mere spirituali, et a fine che il clero viva esemplarmente e come buoni sudditi. Egli disse che haveva ciò a caro, ma che desiderava di saperle per il motivo sopra accennato. Mi promise che sarà tanto a me favorevole quanto fu il suo antecessore, e mi disse che il gran cancelliere nella relatione che ha dato dello stato del regno parlò molto bene di me. Ancora non è contrario all'erectione delle scuole nella mia provincia, et io gli dissi d'haverle erette per fine d'educare la gioventù. Io spero che corresponderà alle buone relationi havute di lui. Monsignore, sono necessitato di prohibere nella mia diocesi a regulari di mendicare alli altari parochiali et alla missa parochiale. Li scandali che occorrono giornalmente sono intollerabili, e li cattolici et i protestanti sono scandalizzati a maggior segno. Li regulari alli altari contrastano frà di se, sgridano a quelli li quali non danno l'elemosine, e non le promettono, e fanno un grande baccano. Mi crede che molti astengono di venire alla messa per sfuggire le loro importunità. Io non posso capire una cosa. Vanno ostiatim a raccogliere l'elemosine promesseli all'altare, e perchè non possono nell'istessa maniera andare ostiatim a cercare et a raccogliere l'elemosine *uno et eodem contextu*? Li parrochi ancora devono aspettare all'altare per due hore, mentre i regulari con importunità cercano sì che non possono più, et li nobili Catolici della mia provincia l'hanno con me perchè non impedisco questi abusi, e li scandali sono tanto grandi che io stimo . . .<sup>2</sup> esser obbligato in coscienza a levar l'occasione. Se si farà la divisione accennata della provincia cotesta in due, come sarà molto bene fatta, la propongo che si ordini che sia una sola residenza per il novitiato in ogni provincia. Hora tanto sono questi novitiati quanto conventi, e li novitii conversano frà donne

<sup>1</sup> The reference is evidently to the new Lord Lieutenant, Essex, appointed in 1672 and recalled in 1677, whose immediate predecessor, referred to below, was Berkeley.

<sup>2</sup> MS. slightly damaged here and later.

et serve, ne hanno la minima educatione, et in quello novitiato quando è uno solo potranno elevarli conforme all'istituto, e haver il coro e l'osservanza, il che non hanno in nessun luogo. Hoggidì se si farà la detta divisione, sarà difficoltà frà li due provinciali nei capitoli intorno alla precedenza, ma ciò si puo facilmente aggiustare, ordinando per vices che hora l'habbi un provinciale, hora l'altro, per vices, e così si sodisfarà ad ambidue le parti ; o se si desse la precedenza a veruno d'essi, il provinciale della provincia Armachana, o Ultonense, dove è la sedia di Santo Patritio, dovrebbe haver la precedenza ; ma è meglio che per vices la habbino. Come dissi, questa provincia non sarà mai ben governata in fine che mandaranno un visitatore forrestiere, perchè li visitatori nazionali dissimulano li disordini. Io sarei ancora d'opinione che si desse authorità come straordinario e da legato al signore Brenano, Waterfordiense, per decider tutte le controversie che vengono frà li arcivescovi, il che molto farebbe per la quiete di questo regno, e ciò fu praticato altre volte, e spesso legiamo che un vescovo di questo regno hebbe questa authorità ; ma in tutto mi rimetto a sua prudenza.

Per gratia di Dio hora godiamo gran quiete. Iddio ci la continue. Vi sarà un parlamento questo Ottobre in Londra. Iddio facci che partorisca buoni effetti. Mi farà gratia di ringraziare il P. Hovardo<sup>1</sup> il quale fece gran servitio a questo regno. Hebbe buone relationi, che diedi al nuovo 60. L'assicuro che durante questo governo che io terrò la mia provincia e clero lontano da ogni persecutione, come feci durante il governo passato. La prego di non creder niente che scriverà 33 contra 37,<sup>2</sup> perchè egli *rumpitur invidia* che io habbi tanto favore appresso 60, e che la mia provincia stia in tanta quiete, e che Iddio prospera tutte le mie imprese. *Dublino*, li 16 d'Agosto 72.<sup>3</sup> *In margin* : La prego di mandare questa lettera a monsignor Baldeschi. (ff. 191rv.)

3. *Blessed Oliver Plunket to Monsignor de Pruissou (Airoldi). 20 Oct. 1672*

Illustrissimo signore mio padrone colendissimo. Un tale Michael, nativo della diocesi Dunense se non mi sbaglio, venne a certe parole con un giovane Cattolico che studiava nell'istessa diocesi. Micaele andò senza indugio al giudice criminale di quella contea o diocesi, et accusò il compagno d'haver assassinato un mercante Inglese per la strada publica che va al diocese Derense ; esce un mandato di cattura ; il povero giovane si mena alle carceri, si carica di ferri, e si manda sbirri alla città Derense,

<sup>1</sup> Philip Thomas Howard, O.P., who was created cardinal in May 1675, and was a member of the congregation of Propaganda Fide at the time the present papers came under discussion.

<sup>2</sup> 37 may be B. Oliver himself, and 33 Peter Talbot, Archbishop of Dublin.

<sup>3</sup> The letter is neither signed nor addressed, but it is in the hand of B. Oliver, and appears certainly to have been sent to Monsignor Airoldi, the internuncio at Brussels. In 1672, Monsignor Baldeschi was secretary of Propaganda Fide.



che era il luogo del delitto, e stè prigioniero 18 mesi. Il mercante che si diceva assassinato tornò da Inghilterra dove stava per certi suoi affari, e deposò che non haveva ne anco mai visto quel giovane. Esce un mandato di cattura per fare pigliare prigioniero Michael, per far toglierli l'orrecchie come a pergiuro, e per condanarlo nelle spese fatte dal povero giovane. Ma Michael lesto viene dalla contea di Duno all' Armacano convento de fratti, e si nasconde sotto il cucullo e l'habito. Finito un anno, fa la professione, ma sentendo che li sbirri lo cercavano con premura, lascia il convento Armacano, e va al convento di Pontana, città la più nobile della mia diocesi. Io havendo sentito tutto questo negotio, me ne andai a Pontana, parlo con il guardiano, parlo con frà Michael, mi confessò il tutto, e me disse d'essergli dispiaciuto d'haverlo fatto. Il guardiano mi promise di mandarlo fuori del regno per paura de sbirri o constabili. Questa promessa mi diede il guardiano nel mese d' Agosto 1671. Questo mese d' Ottobre prossimamente passato, trovandomi a caso in Pontana, che vedo! questo frà Michael sentendo confessioni di dame e di gentil donne. Restai stupito; chiamai il guardiano, et un diffinitore chiamato il padre Giovanni Brady; discorrendo con lor, trovo che due altri frati giovani, uno chiamato frà Hussi a l'altro frà Fleming, due fratti indoti, pure sentivono confessioni. Dimandai al guardiano che mi chiamassero acciò che l'essaminassi. Rispose il padre Brady che non voleva che si esaminassero. In somma, stava su li privilegi, e che bastava che s'essaminassero da loro superiori, che in virtù di quel esame potevano passare. Quando io li mostrai il contrario, e che bastava ciò per sentire le confessioni de frati suoi, ma non de secolari, allora disse che il mio vicario generale gli haveva approvati. Chiamai il vicario. Il vicario mi ripose che egli non gli diede tale licenza. Questo buon frate Brady mi trattò con le brutte, mi disse che ero parziale, avversario de frati, e che loro non erano soliti a commetter simonia, et a dare o ricever doni o regali. Vostra signoria illustrissima sente che bel modo di parlare è questo. Non questo solo frate, ma molti altri attaccarono a me in Fiandra e qui, dicendo che io diedi sentenza in favore de Domenicani per cento e fo scudi che mi diedero. Io non hebbi mai ne denaro ne robba, etandio comestibile, ne anco un bicchiere d'acqua fresca da questi Domenicani; questa è la verità *coram Deo et non mentior*. Che s'a da fare con questi frati calunniatori? Potranno denigrare la fame di prelati impune. Questo Giovanni Brady pareva un altro huomo al principio che io venni a questo regno, ma confesso il vero che lo trovo un huomo fattioso, insolente, et orgoglioso, il quale *sub pallio privilegiorum*<sup>1</sup> vorrebbe fare quello che li

<sup>1</sup> The special privileges and faculties of members of the religious Orders in Ireland at this period derived from the Holy Office, whose archives are not open to students. Precise information about them is consequently difficult to obtain. There is nothing in the archives of the Irish Franciscans which is of assistance, though there is in the library at Merchants' Quay a work from which, for want of better, some indirect help

pare e piace.<sup>1</sup>

Scrisse pure un pezzo fa di un tale frà Georgio Coddan, il quale andò ad

may be derived. It is a volume printed about the year 1750 for private circulation, with the simple title *Anglicana Missionarum*, and with the dedication at the end: *Sanctissimo Domino Benedicto XIV una cum congregatione particulari per SS. deputata. Anglicana. Pro superioribus regularium missionum ac earum missionariis. Summarium*, and though it deals with the difficulties between the secular and regular clergy in England, there are some references to the same question in Ireland. On p. 67, extracted from the archives of the Holy Office, is a copy of the petition for faculties of the Irish Jesuits in 1605, and on p. 68, from the same archives, is a petition for communication of the privileges formerly granted the Benedictines, Franciscans, Dominicans and Jesuits, and all other religious, in favour of the Capuchins who were going to labour in the mission in England, Ireland and Scotland; the concession is granted on 29 May 1658, which is perhaps a mistake, as in the margin the date is given as 1608. On the same page, without any date, the same concession is granted to the Irish Franciscans of the regular observance; but on p. 69, where an enlargement of these privileges is given to the same Franciscans, the date is given as 2 Aug. 1512, and there is mention of the Irish Franciscans at Louvain; obviously a mistake for 1612. (See *Arch. Hib.* xii. 73-75). On pp. 81-85 is a long list of faculties granted to the superior of the Irish Capuchins, Fr. Philip Kennedy, by Clement XII on 6 Mar. 1732; but this is too late for the situation under B. Oliver. It may be noted, however, that faculties to say Mass twice daily *ubi necessitas postulaverit* seems to have been given to missionaries in the 17th century as a matter of course; for instance, to the English Franciscans on 17 July 1625 (p. 71); to the English Dominicans on 15 Aug. 1627 (p. 73); to the English Benedictines on 13 Mar. 1642 (p. 76); and to the English Carmelites on 26 Oct. 1645. It is not exaggerated to think that the same faculty was enjoyed by the Irish Franciscans in the time of B. Oliver.

<sup>1</sup> In a previous letter to Propaganda, 25 Sept. 1671, the archbishop had spoken of Fr. John Brady as 'of great prudence and modesty, and very learned.' Moran, *op. cit.*, p. 76. This earlier judgment is borne out by all the information we have of Fr. Brady's career in the Franciscan Order, which he appears to have entered when quite young, most probably at the Irish Franciscan college at Prague. In a list of members of the college dated 12 Nov. 1650 (archives of St. Isidore's college, Rome, Prague Register, fol. 80) he is given as one of the junior professors of philosophy; and in another document, dated 8 Feb. 1659 (archives of Dun Mhuire, Killiney, Prague Papers) he appears as professor of theology in the same college. He also taught in the archiepiscopal seminary at Prague, and in a list of the Irish Franciscans who taught there between 1635 and 1693 (published at Prague in 1697 on the occasion of the consecration of the church of St. Adalbert) he is described as a lector jubilate which means that after having taught philosophy for four years he had taught theology for a further twelve. He could not therefore have returned to Ireland before the year 1666, and from shortly after that we can trace his career by means of the chapter acts of the Irish Franciscan province (archives, Dun Mhuire). In 1669, he appears as Guardian of Drogheda, provincial definitor, and third vicar-provincial, that is to say, he had been appointed by the Chapter as third in the line of succession should the provincial be imprisoned or put to death. In 1670, his name was sent to the General of the Order for appointment as commissary-visitor of the Irish province, and in 1672, he was appointed commissary-provincial for Ulster. In 1675 he was elected provincial, and held this office until 1678, during which period he presided at the intermediate chapter held in 1676. In the chapter acts of 1680 he is mentioned as ex-provincial; in 1684, as Guardian of Cavan; in 1687, as novice-master at Cavan; in 1689, as ex-provincial and confessor of lay people. His name appears in the acts of 1690, 1693, 1697 and for the last time in 1702. Cf. *Liber Lovaniensis*, index, s.n.

The circumstances of the chapter at which Fr. Brady was elected provincial are described in a letter to Propaganda, written by one of the friars: 'In Ireland we celebrate our chapters on the mountains, or in the woods, whenever our meeting in an inhabited locality might prove dangerous, as often happens. But our last assembly was held in a town [Athlone] on a fair day; so that while the world was engaged in its traffickings, the religious, feigning the like business, with a holy cunning devoted themselves to their real work, the celebration of their chapter. This was in August last, 1675.' See *The Franciscan Tertiary*, Dublin, Dec. 1898, p. 226.

un giudice criminale per accusar il mio quondam vicario generale, il dottore Daleo,<sup>1</sup> *criminis laesae majestatis*, perchè per certe sue insolenze li vietò di venire alli altari parrocchiali a mendicare; ma il giudice, il quale si chiama il cavaliere Georgio Mackson, conoscente bene il dottore, non uscì il mandato di cattura. Pensai che havessero un pezzo fa mandato questo frate a qualche altra parte, ma questo autunno mendicava per la mia diocese, et è conventuale nel convento Armacana; sì che la mia diocesi sarà la cloaca puzonghera e sentina di tutte le provincie. Tenervi nella diocesi due frati pergiuri, fra Michael e fra Georgio, non lo posso ingiottire, e già che avissai li superiori loro e non li vogliono correger e punire, o levarli, procederò contro di loro, conforme mi dettono li leggi et i canoni. Mi creda, illustrissima signoria, in fine che non verrà quà un visitatore forestiere Italiano o Fiammingho,<sup>2</sup> che le cose non anderàn mai bene.

<sup>1</sup> The sons of St. Francis would be unworthy of their founder if they refused to acknowledge charges against them which are well founded and proven, and all the more so when these charges refer to few members only of their order; for they can claim without fear of question that in the 17th century they were the most numerous the most learned, and the most active and influential body of regular clergy in the country. They have a right to demand that statements made by a witness who is hardly friendly, however eminent, should be subjected to close examination, and that nothing should be accepted which does not conform to the ordinary laws of evidence.

Perhaps the denunciations made against the Franciscans in this letter, and by the archbishop so regularly elsewhere, are placed in their right perspective by the fact that his former vicar-general here referred to, a man of great experience and virtue, himself became a Franciscan, and probably had already taken this step before the present letter was written. One can understand why the archbishop would not call attention to this. At the meeting of Propaganda Fide held on 20 Apr. 1676, his name was put forward for the see of Clogher, and it is stated that he had been 30 years vicar-general of Armagh, had never at any time abandoned his country, appeared to be a good canonist, was charitable, of most blameless life, esteemed and loved by the people, and had become a Franciscan some years previously. See the last document in this collection, paragraph 11.

George Coddan, O.F.M., could be dealt with fully only in a longer note. He was a lector general in the Franciscan Order, which means that after having been found well qualified, he had taught philosophy and theology for sixteen years. He was also an apostolic missionary, which means that he enjoyed extensive spiritual faculties. But what is of interest here is that on the eve of his departure from Ireland, he declares in a letter to Ormond on 19 Oct. 1680 (calendered in *Ormonde MSS*, XIV, app. 7, p. 113) that he had spent ten years in Ireland, and that during all that time he had not been a regular of any kind, and had not lived in any community. This seems to relieve the Franciscans of all responsibility for his actions. His name is not found, so far as I am aware, in any acts of the Franciscan chapters, or in any of the very numerous documents I have gathered concerning the Irish province. I am indebted for my information about him to Fr. Cuthbert Magrath O.F.M.

<sup>2</sup> At the general chapter of the Franciscan Order held in Rome in 1612, it was decreed: 'Quandoquidem provinciae Hyberniae visitatio commode fieri nequit per fratres alienae provinciae, ut volunt statuta, quia viciniore provinciae Angliae et Scotiae desierunt, statuitur ut diffinitorium provinciale quatuor praesentare possit praelatis generalibus, quorum aliquis in visitatorem provinciae instituat, et commissio ad visitandum aliter sit nulla.' See *Anal. Hib.* VI. 121. The privilege remained in force until the middle of the last century, though a determined attempt was made to break through it in 1648, when Fr. Raymond Caron was appointed visitor by the Belgian commissary-general, Fr. Peter Marchant. The appointment was ultimately withdrawn.



Sono tanti tanti novitiati ; vi è tanta libertà ; ma a pena troverete frate senza il cavallo e servitore seco a cavallo, ben vestiti, stivaliati etc., e pur potrebbero andare a piedi, e sparagnare la spesa di tanti cavalli e servitori, e vestirsi di panno e di scarpe ordinarie. Molti sono gentilhuomini doppo l'ultime guerre in quà li quali vanno a piedi e si vestono di panno Ibernese chiamato *fryse*, e portano scarpe ordinarie, senza scarpe, e capelli etc., alla Francese. Nessuno è qui perseguitato e chiamato in giuditio perchè vanno a piedi, o portano panno ordinario etc. Sono tanti di questi abusi contra il loro istituto, che in queste cose si può quì osservare nessun incommodo o fastidio. Un visitatore paesano non remedierà mai a questi abusi, perchè un lupo non mangia l'altro ; è necessario dunque mandare un visitatore forastiere, il quale haverà l'osservanza in esta, e lo spirito di Dio e S. Francesco. La supplico di mandare questa lettera a monsignor Baldeschi, e supplico monsignor Baldeschi che la dia al signore Creveo, acciò che la mostri al generale d'Aracaeli et al padre Tirello, diffinitore generale d'Ibernia. Excusa lapsus, perchè non ho tempo di riveder la lettera partendo la posta. 20 Ottobre 1672. A monsiuer de Pruisson a Bruxelles. (ff. 192-3).

4. *Monsignor Airoidi to Monsignor Baldeschi. Brussels, 18 Mar. 1673.*

Illustriissimo e reverendissimo signore e padrone colendissimo. La libertà, dissolutezza e procedere de' i frati di S. Francesco in Ibernia, disordini rimarcati dall' Armacano generalmente in quella religione, et osservati individualmente per esperienza nell' due religiosi espressi nella sua annessa delli 20 Xbre dell' anno passato,<sup>1</sup> fanno ch' il detto Armacano rappresenti la necessità di deputare in quel regno un visitatore che vada a riformare tanti abusi ch' in quell' ordine si commettono, et a riporre sul piede della vera osservanza l'istituto del loro vivere. Egli giudica che tal visitatore deve essere forastiero, e conosciuto per huomo zelante, perchè i nazionali sarebbero facili a dissimulare molti mancamenti, o per essere della medesima natura libertina, o per esser più soggetti a lasciarli guadagnare da suoi connaturali o per compatimento o per interesse. Un visitatore Fiammengo,<sup>2</sup> a mio credere, sarebbe più a proposito, per la facile intelligenza del loro linguaggio, e maggior conformità di naturale, che può rendere men' odioso il titolo di forastiero.

Nell' altro foglio de 4 Febbraro scorso giustifica l'Armacano con l'att-

<sup>1</sup> The letter referred to is evidently no. 3 above, which however is dated 20 October, 1672. The letter referred to in the next paragraph is missing.

<sup>2</sup> The proposal for a Flemish visitor received no response from Propaganda Fide. Later, in a letter of 10 Sept. 1678, B. Oliver proposed that Dr. Tyrrell, bishop of Clogher, who was himself a Franciscan, should be appointed visitor, but this also was not acted upon. See Moran, Patrick, *Memoir of the venerable Oliver Plunket* etc., Dublin, 2nd ed., p. 97.

estatione del vicario apostolico Dromorense la decisione della controversia tra li Domenicani e Francescani da lui data a favore de primi, e si esime dalle querelle de' gli ultimi, provando il contrario di ciò ch'egli dice spargersi per tutto da loro d'essere stati condannati senza esser citati e sentiti. E quì a vostra signoria illustrissima bacio riverentemente le mani. Bruxelles 18 Marzo 1673. Di vostra signoria illustrissima e reverendissima devotissimo servitore, Francesco Airoidi, abbate di S.A. Monsignor Baldeschi, Roma. (ff. 187rv.)

5. *Dominic de Burgo, Bishop of Elphin, to Cardinal Marescotti. 18 Feb. 1674.*

Eminentissimo e reverendissimo signor, padron colendissimo. Il messe di 9bre prossimo passato, assieme con tutti gl'altri miei consuffraganei di questa provincia Conacense sive Tuamense, habbiamo dati ben distinta relatione del stato della medesima alla santa sede ed all'eminenza sua. Però in quanto alla giornata, molti varii del clero, signori, e popolo, massime delle diocesi Tuamense, Aladense, ed Achadense, nelle quali la giurisdittione ecclesiastica resta molto dubiosa, ci fanno a noi, come al più anziano vescovo suffraganeo, ricorso ; e tanto lo avrebbero fatto alla santa sede, ed all'eminenza sua in scriptis, quando non temessero la interceptione delle loro querele. Perciò noi come delegato della santa sede, e vescovo più anziano della provincia, memore del nostro obbligo in questo, le querele de medesimi presentiamo, ancorche con reluctantia del nostro animo, con tutto ciò che gli sacri canoni, *causa 5 questione 5 capite 1* dichino, che più nuoce chi ceta il vizio che chi amichevolmente, come facio io adesso teste consentia, lo palesa.

Nell'ultime lettere de miei consuffraganei fu scritto il ragguaglio della partenza di questo regno di monsignor archivescovo Tuamense, e della dubia dispositione che lasciò, dalle quale proveniciano molti abusi. De che habbiamo scritte le medesime, sono pervenute alle nostre mani varie lettere, scritte e firmate dal proprio pugno di detto monsignor arcivescovo, nelle quali, trà altre cose, fa seria mentione della premeditata partenza sua da questo regno, avanti che si sognasse l'esilio sive editto regio contro il clero di questo regno ; onde ciò ch'abbiamo significati, cioè che spontaneamente si sia presentato a ministri regii pronto alla partenza per altro dominio, con speranza d'ottenere dal re Cattolico una certa pensione concessa de quella maestà a doi suoi predecessori arcivescovi Tuamensi, però a lui mai bonificata, come constà delle sue proprie lettere. E manifesto ancora non esservi uscito dal re o suo vice-re alcun'editto particolare per il di lui esilio ; onde diede somma causa di mormorante al clero e popolo. La parte più sana di suo capitulo appertamente protestano contra la dispositione che

fece avanti partisce, poichè non solo no prese loro parere, m'ancora istituì suo vicario generale un vecchio decrepito e podagroso, niente versato in alcuna materia teologica o iuridica, con danno loro spirituale ed ingiuria, anzi ci constà che mai habbia veduto schola teologica ne iuridica. L'istituì mentre attualmente si trattenne arrestato, contre il tenore del capite 3 *de supplenda negligentia praelatorum*, in 6.<sup>o</sup> dove dice come segui : *Si episcopus a paganis vel schismaticis capiatur, non archiepiscopus* (lo proprio si può dire del arcivescovo) *sed capitulum, ac si sedes per mortem vacaret ipsius, in spiritualibus et temporalibus ministrare debet*. Glossa in dictum caput 3 dicit : *episcopum taliter captum esse civiliter mortuum, ac mortem civilem aequiparari morti naturali*. Però se naturalmente fosse morto, infallantemente il capitolo succede, e consequentemente dicono detti capitulari Tuamensi ch'il *jus instituendi vicarium generalem* fu nel capitolo, non già nel arcivescovo ; onde dicono ch'il vicario istituito non ha legitima giurisdictione, e che non lo riconoscono per niente, tanto per falta di scienza et altri requisiti, quanto per la mancanza della potestà nell' istituyente, quale medemamente trasgredi sempre li canoni, perchè tutto il tempo della sua prelatura mai istituì vicario generale ; e quando l'istituìsse *ab initio*, con sua morte civile non può confermarsi, ne meno eligersi di novo dal capitolo quando non fosse laureato in qualche università, teste Barbosa <sup>1</sup> citante altri autori *capite 42 numero 50 e 59 de canonicis et dignitatibus*. Li praefati capitulari Tuamensi hanno molti altri aggravii da rappresentarsi, quali tralasciano per brevità, e per la riverenza che tengono a suo prelato. Non osservò monsignor arcivescovo l'obligatione sua di non abandonar la sua diocesi, come statuisce la sopracitata *causa 6a, questione 1*, dove si tratta dell'obligatione episcopali. Ciò ch'habbiamo scritto d'un certo giovanine Giesuita istituito da monsignor arcivescovo suo plenipotenziario, e de duoi semplici sacerdoti commissarii o vicarii è verissimo. Il Giesuita è *dominus*, e li duoi altri *pro forma*.

Della confusione scandalosa della diocesi Aladense habbiamo detto nell'altra nostra antecedente, però ogni giorno si vedono mille disordini perniciosi, perchè gli sacerdoti istituiti parrochi da monsignor arcivescovo, e d'un certo Giovanni Duleo, instigano alli acatolici a obligar a li parrochi istituiti dal vicario apostolico a comparire avanti loro tribunali, ed intrar sicurtà di non ministrar ne esercitar alcuna functione nelle diocese, e ciò tutto per la continua instigatione del sudetto Giovanni Duleo, da monsignor arcivescovo con somma lode ed incomio rappresentato alla santa sede soggetto molto degno. Però noi che desideriamo adherire più al vero, ed abbracciar e sostener la dispositione fatta dalla santa sede nella persona

<sup>1</sup> Barbosa, Augustinus, a well known Portuguese canonist. Perhaps the reference is to his *Pastoralis sollicitudinis sive de officio et potestate episcopi tripartita descriptio*, Rome, 1621.

del Dottor Giovanni de Burgo, attestiamo *propter Deum et secundum Deum*, ch'il detto Duleo è un inquieto factioso, che sempre consumò la sua vita con litigii, e con prelati e con suditi, e per l'eccesso delle sue immobili apprensioni, resta hor mai delirante e decrepito. Il vicario apostolico, detto dottor Giovanni de Burgo, ci mostrò lettere di proprio pugno di monsignor arcivescovo scritte, nelle quale con queste precise parole scriveva a preti della diocesi Aladensi: 'E gionto a Dublino novamente un certo abate giovanni de Burgo. Ha breve apostolico sopra cotesta diocesi Aladense. Non lo conosco, però se piace a loro altri, ho molte opposizioni da fargli.' Quindi il detto dottor de Burgo vede patentemente che monsignor arcivescovo ingiustamente e factiosamente, e senza ordine legale, procurò molestarle. Il che, con molte altre cose d'esso sofferto, offerisce far constare avanti qualunque giudice competente. Il vicario generale Achadense ancora ha la sua institutione da monsignor arcivescovo Tuamense, e se si deve dire ch'è *civiliter mortuus*, bisogna che l'autorità d'esso data sia *mediante morte*, conforme alla glossa sopra citata. Il detto vicario Achadense non si contenta d'attendere a suoi clero e popolo, m'ancora presume di mettersi col clero Aladense, absolvendo dalla sospensione fulminata dal vicario apostolico contra alcuni contumaci e protervi; e con tal pratica ignorantemente restano irregolari. Ciò che habbiamo suggeriti delle querele de regolari contra monsignor arcivescovo causa sempre mai gran scandalo. Per tanto supplichiamo dalla santa sede opportuno rimedio, e la decisione dell' annessi quesiti. In tanto Iddio conservi l'eminenza sua; e per fine con profonda riverenza le bacciamo la purpura. Di vostra eminenza humillimo e devotissimo servitore, fr. Dominico, vescovo d'Elfinia. Dal luoco del nostro refugio, li 18 Febbraro 1674. (ff. 143, 146).

6. *Letter to Propaganda Fide from Dominic de Burgo, Bishop of Elphin.*  
18 Feb. 1674.

Illustrissimo e reverendissimo signore padrone colendissimo. Stimo superfluo scrivere d'avantaggio a vostra signoria illustrissima che trasmetterli l'acclusa con sigillo volante per l'eminentissimo cardinal Altieri, padrone, della quale per il servizio di Dio e della santa sede supplico celere risposta, e compatirmi se erro involontariamente. La resolutione de quesiti che trasmetto servirà di sicura instruzione in questo paese infelice, soggetto a mille miserie, dove il rigore della lege non si può osservare. La mancanza della facoltà di dispensar gli gradi di consanguinità ed affinità 2 e 3, e 3 e 3 causa mille errori; stupri, rapti, ed incesti sono pochi o niente in riguardo de tanti che appostatano dalle fede per maritarsi per mano delli ministri acatholici. Iddio ci aggiuti, e conservi vostra signoria illustrissima, e per fine le baccio riverentemente le mani. Di vostra signoria illustrissima devot-



issimo ed humilimo servitore, Domenico, vescovo d'Elfinia. Dal luogo del nostro refugio il 18 Feb. 1674. (f. 144).

*Enclosed :*

Dubia sacrae congregationi de Propaganda Fide proposita per episcopum Elfinensem in Iberniam, super quibus sanctae sedis resolutionem obnixè rogat.

Primo. An valeat institutio ab episcopo facta dum actualiter est in carceratus ; et etiam quando ex regno exulatur.

2.º An iuridice communicavit archiepiscopus Tuamensis facultates ipsi a sancta sede communicatas cum duobus sacerdotibus simplicibus, nec in civitate aut oppido insigni commorantibus, omissis theologis saecularibus et regularibus laureatis, et in oppido insigni commorantibus ; et an tales theologi possunt uti istis facultatibus, juxta eorundem tenorem, ut habetur in facultate 24 ut praefertur, communicandis aliis juxta mentem sanctae sedis.

3.º An appellationes quae fieri solent coram tribunali archiepiscopi a subditis suffraganeorum, in ejus absentia sint faciendae coram ejus vicario generali, aut coram seniore episcopo provinciae, cum ipse in allis suppleat vices metropolitani. fr. Dominicus, episcopus Elfinensis. (f. 147).

*7. Letter to Propaganda Fide from some prelates of the province of Tuam. 26 Nov. 1674.<sup>1</sup>*

Illustrissime et reverendissime domine, patrone colendissime. De miseriis communibus nostrae Iberniae coram illustrissima sua dominatione aliquid monere quasi quid superfluum videbitur, cum aequè universo ferme orbi patefactae sint ; a longe tamen aliqui, tantum speculando, hoc onus grave aestimant. Et quid de nobis qui indies facie ad faciem, non per speculum et in enigmate, easdem perferendo et humeris portando, dicendum restat ? Ex variis refugii nostri locis (civitatem aut locum unum permanentem habere haud possumus) gregem dominicum nostrae debili curae commissum consolari, Deo laudes non omisimus ; immo nunquam dies nostros jucundius transegitur quam in praesentibus adversitatibus ; quidquid enim isti pauci falsi fratres perturbare et perpetrare contra commune bonum ausi fuerint, divina favente gratia in insulam redigere (excepto illo perverso Jesuita Andrea Sale, et quidquid Petrus Welseus clam fecit) conati sumus. Sed dum Deus nos desuper adjuvare caepisset, noster archiepiscopus Tuamensis, cum suo ex regno inconsulto discessu, nostrum bonum conatum, in quantum in ipso fuit, diminuit. Ad primum namque so[nitum] edicti regis contra omnes hujus regni praelatos emanati, coram heterodoxis

<sup>1</sup> This document is undated, but two others in the same collection, by the same writers, and dealing with the same subjects in the same manner, are dated 26 November, 1674.

gubernatoribus, nullo nobiscum suffrageaneis inito consilio, comparavit, sperans (ut omnes judicant) ex tali sua submissione sibi majorem libertatem et aestimationem obventuram; sed rei exitus contrarium probavit, nam ille ex toto regno (ut ab omnibus creditur, sua propria industria et procuratione, spe acquirendi pensionem aliquam olim a rege cesareo praedecessoribus suis archiepiscopis Tuamensibus promissam, necdum ipsi bonificatam) demandatus est, nullo tamen audito aut viso ejus particularis exilii dicto aut actu, unde indubie creditur ipsum discessisse sponte, et procurandae dictae pensionis intuitu. Hinc heterodoxorum invidia in nos, gubernio non submittentes, magis exarsit. At id quod magis dolemus quam quorum ab adversariis patimur, nempe exiguam illam libertatem quam dum in provincia fuit obtinuit, in nostrum detrimentum retorsit, excurrendo in aliquas parrochias Elfinensis et Clunfertensis, in iisdemque sine ullo titulo aut necessitate requirente vel cogente, sacramentum confirmationis, et alia munia obire conando, sacrosque ordines (in sua tamen dioecesi) multis conferendo personis minus idoneis, qui ad ipsum tanquam ad unicum totius regni episcopum palam se monstrantem conturbatim confluebant, absque patrimonio, titulo mensae, aut operariorum penuria (spe tamen, ut quisque asserit, lucrandi) qua de causa adversariorum dentes et censurationem gravissimam in nos et semetipsum magis exacuit. E regno nobis inconsultis discessit, nec cum proprio capitulo de institutione vicarii generalis suae dioecesis (nullum enim unquam toto tempore sui archiepiscopatus habuit vicarium generalem) aut ulla alia re ad dioecesim propriam aut totam provinciam spectante iniit consilium, nec de ejus dispositione quidquam scimus; tantum a longe intelligimus ipsum instituisse juvenem quendam Jesuitam plenipotentiarium, aliosque duos sacerdotes simplices commissarios (omissis viris in sacra theologia laureatis et qui sub ipsius praedecessores et sede vacante vicarii generalis munere fungebantur) ad gubernandum suum clerum et populum. Alias post se reliquit maximas confusiones. Brevia apostolica in favorem domini Andreae Port super abbatia de Mayo omnimode a consecutione exclusit, eundemque a quatuor vel quinque annis a possessione molestavit. Similiter dominum Joannem de Burgo, vicarium apostolicum Aladensem, a duobus annis a possessione dictae dioecesis exclusit, ac unum (nescimus quo praetextu aut ausu) Joannem Duleum sua autoritate in faciem supremae auctoritatis instituit vicarium generalem. Dictus Duleus, tali commissione fultus, dioecesim Aladensem invasit, et doctorem de Burgo inde expulit, ipsumque crimine laesae majestatis impetiit, quod breve apostolicum contra regni statuta a sancta sede secum attulerit; at populo ac clero suggesit dictum breve apostolicum falsum, subreptitium, et nullum, cum summo damno et infamia saepe dicti doctoris de Burgo, dominus archiepiscopus et dictus Duleus declamaverunt. Unde dicta dioecesis Aladensis in summa manet confusione,

clerus ejus et populus suum legitimum superiorem nescientes, eorum aliqui dicto Joanni Duleo et archiepiscopi auctoritati adhaerentes, alii brevi apostolico et doctori de Burgo. Tempore hujus controversiae multi juvenes, absque operariorum penuria, et non sine tenerarum conscientiarum scrupulo, cum litteris dimissoriis dicti Dulei ad sacerdotium fuerunt promoti a domino archiepiscopo, aliaque multa acta fuerunt, et cum scandalo et admiratione tam cleri quam populi. Aliam confusionis et non mediocris admirationis dedit ansam occasione dispensationum in gradibus ab ecclesia prohibitis, quas dare sine magna auri vel argenti summa renuebat, quod in hoc regno in paucorum Catholicorum potestate est quidquam dare. Harum dispensationum occasione, ex familiaribus dicti nostri archiepiscopi aliquot copulae sive jugales, prae inopia non valentes nec prorsus habiles ad dictam summam solvendam, templa heterodoxorum ac ministros ad contrahendum matrimonium accesserunt. Dispensatione vero a sancta sede, et illustrissimo internuntio Bruxellensi per postam ipsi transmissa, a personis cum quibus dispensatum fuerat, exigebat viginti scuta plus minus, et sine tali summa nemini dare solebat. Unde populus, aliter assuetus, contra talem praxim enormiter clamat. Regulares pariter clamant, quos ordinare non sinit nisi in dioecesis in quibus sua habent domicilia. Omnibus est notum decretum sacrae congregationis concilii, quod regulares egrediendo fines dioecesis propriae conventualitatis ad sacros ordines suscipiendos, tenentur secum habere et ostendere litteras dimissorias ordinarii proprii dioecesis et domicilii, praxim vero Italiae, Hispaniae, et aliarum regionum contrarium praticare constat, nam examinatores episcopi conferentis ordines, visis dimissoriis superiorum regularium, quos scientificos et habiles reperiunt, illos episcopo ordinanti approbant dignos, mediantibus dimissoriis superiorum regularium quibus fuerint dimissi, sine limitatione, ut a quocumque episcopo gratiam et communionem sanctae sedis habente promoveantur. Mirum sane videtur quod si hujusmodi consuetudo censeatur abusus, in ipsa curia passim tollerari impune, et quod ubi nullâ viget formalitas ecclesiastica, nec vigere potest, in viridi petatur observari. Clamant igitur et uno ore, et publice dicunt, lucri acquirendi causa praticatur, nam ab unoquoque regulari sacros ordines suscipiente, aliquando octo, aliquando sex et ad minus quatuor scuta exigebat, et quosdam qui ante ordines simulabant dictam summam habere solvendam, at solvere non valentes, in propria domo occludebat arrestatos donec solverent. Quosdam alios ordinis canonicorum regularium sancti Augustini omnimode ab ordinibus exclusit, eo quod in manibus ejus votum de non subeunda cura animarum emittere renuissent; quod absurdum inauditum conclamant. Sacerdotes etiam saeculares vehementiori clamore conqueruntur, nam ab unoquoque pro quolibet ordine sacro quatuor exigebat scuta, et quatuor alia defectu aetatis unius anni. His onustus gravibus censureationibus tam cleri quam

populi, semet arrestavit, ut creditur, nam nullus actus adhuc illius arresti sive exilii particularis exstat. Dum Galviae sic arrestatus maneret, aliam non minoris dedecoris vilitatem exercuit, qua omnium, praecipue nostrum, in se clamorem provocavit; nam in variis suae dioecesis parochiis, ad publica sacra festiva pro se jussit questum vilem et indecorum fieri, quo hierarchiam praelatitiam, ac ejus splendorem et sublimitatem turpiter dedecoravit. Dum tales quaerelae saepe saepius ad nos suffraganeos devenerunt, ipsum fraterne monuimus, ordine semper charitatis observato, ut se emendaret; quam admonitionem non ut a nobis suggestam suscepit, sed aliter. Unde urgente conscientia de his sanctam sedem et illustrissimum dominum internuntium informare aequum duximus, ac pariter illustrissimam vestram dominationem, ut pro zelo ministerii sancti una nobiscum tantorum absurdorum remedium petat. Novimus in *Bulla Coenae* graves esse censuras inflictas contra omnes personas brevibus apostolicis et decretis opposcentes; novimus etiam multas secuturas absurditates ex praedictis defectibus si emendatio non fuerit facta. Quapropter propter reverentiam quam suae illustrissimae dominationi profiteamur, certiore reddimus, et affectuose ejus sacras manus deosculamur. Ex variis nostri refugii locis, die . . . Vestras illustrissimae dominationis addictissimi servi, fr. Dominicus,<sup>1</sup> episcopus Elfinensis, D[ominus] fr. Tha[deus],<sup>2</sup> episcopus Clunfertensis. Jo[annes],<sup>3</sup> abbas Clarensis, vicarius apostolicus Aladensis, manu propria. (ff. 148 rv).

8. *Petition to Clement X in favour of Thadaeus O'Brien. Undated.*<sup>4</sup>

Sanctissimo in Domino patri ac domino domino Clementi X, universalis ecclesiae summo praesuli et Christi in terris vicario, pronis humillime genibus, sacrorum oscula pedum. Paternam ac apostolicam sanctitatis vestrae sollicitudinem, quae sese in extremas Christiani orbis oras undequaque diffundit summo suo cum commodo, et in spiritualibus compendio, etiam nostra experta est Hybernia, dum viduatis ejus ecclesiis viros pietate et doctrina insignes (qua vestra est prudentia) praefecit. Unde nos, sanctitatis vestrae filii obsequentissimi, et servi pariter humillimi, qui sedis apostolicae gratia in partem sollicitudinis vestrae in hoc regno adsciti sumus, muneris et officii nostri esse duximus ut identidem, prout se praebuerit occasio beatitati vestrae significaremus quae praesulis praesidio et tutela indigeant in hoc regno dioeceses, quique illis praefici mereantur. Cum ergo Corcagiensis et Cloynensis unitae dioeceses et Catholici populi multitudine civitatum oppidorum, et emporiorum, eorumque frequentissimorum numero, et cleri tam secularis quam regularis copia, caeteris provinciae Momoniae, imo et totius regni Hyberniae dioecesibus antecellant, et jam a decennio et

<sup>1</sup> de Burgo O.P. <sup>2</sup> Keogh O.P. <sup>3</sup> de Burgo. <sup>4</sup> But see the following document,



ultra pastoris solatio destitutae squalcant, et ejusmodi viduitate religionis ardor minui quadantenus et refrigescere videatur, beatitati vestrae enixe supplicamus quatenus eisdem de praesule et pastore idoneo mature providere dignetur ; et cum ex multis quibus earundem ecclesiarum administratio merito committi possit, unus tandem seligendus sit, qui hujusmodi oneri et muneri subeundo obeundoque prae caeteris maxime habilis et capax censeatur, sanctitati vestrae commendatissimum esse percipimus eximium virum dominum Thadaeum O'Brien, presbyterum, sacrae theologiae doctorem, protonotarium apostolicum, insignis ecclesiae Lismorensis decanum, personatus ecclesiae ac loco de Dungarvan rectorem, serenissimae pia memoriae reginae (Magnae Britanniae regis matris) ab eleemosinis, secretiore camerae, et sacello, quem et ex antiquissima juxta et nobilissima O'Brienorum familia splendor, morum gravitas, politioris cuiusque litteraturae sacrae et humanae, philosophiae scientia, exemplaris vita, aliaque omnigenae virtutis merita, et dotes amplissimae, quibus hactenus in vinea Domini diu multumque desudavit, et maximo cum animarum fructu profecit, supra plerosque omnes excollunt, et infula dignissimum reddunt. Hunc cui, et cleri totius tum secularis cum regularis, et nobilium omnium ac plebaeiorum ardentia suffragantur vota, quem opere et sermone ac morum suavitate, cum severa ecclesiastica disciplinae observantia conjunctis, plurimum apud credendum sibi gregem profuturum credimus, praedictis Corcagiensi et Cloynensi dioecesebus unitis praefendum rogamus, etiam atque etiam deflagitamus. Quibus nostris precibus si beatitas vestra annuerit, rem et nobis et dictae ecclesiae clero populoque gratissimam et animarum saluti utilissimam faciet ; et omnes ulterius arctiusque adjunges, pro incolumitate vestra preces ei qui omnium est salus offerendas obstringet. Interea utramque faelicitatem sanctitati vestrae apprecamur. Beatitudinis vestrae filii obsequentissimi et servi humillimi, Petrus Dublinensis, Hiberniae primas. Guilielmus, archiepiscopus Cassellensis.<sup>1</sup> Andreas, Finibor-ensis episcopus.

Hanc esse veram copiam attestor. Petrus Creveus, sacrae theologiae doctor, protonotarius apostolicus, cleri regni Hiberniae agens. (f. 137).

9. *An attestation of Peter Talbot, archbishop of Dublin, concerning the preceding attestation. Paris, 8 July 1674.*

Nos Petrus Talbotus, Dei et apostolicae sedis gratia archiepiscopus Dublinensis, Hiberniae primas (pro tempore Parisiis degens) declaramus et testamur copiam hanc de verbo ad verbum fideliter transcriptam et desumptam ex suo originali, veram esse et authenticam. Nam et nos in concilio nationali Dublinii habito anno Domini 1670 (cui et de jure et de facto praefuimus) archiepiscopus item Cassellensis utriusque Momoniae

<sup>1</sup> Died in 1674. Cf. Brady, *Episcopal succession*, ii. 26.

metropolitanus et primas, quique etiam nobis cum tunc aderant episcopi omnes et ordinum regularium superiores, ad instantiam universae nobilitatis, cleri, populique Hibernorum, dicto originali instrumento, seu postulationi, unanimi consensu et calculo subscripsimus ; in quorum fidem praesentibus manu propria signatis, per secretarium nostrum subsignari et sigillo nostro muniri fecimus. Datum Parisiis, die octavo mensis Julii anno Domini 1674. Petrus Talbotus, archiepiscopus Dublinensis, Hiberniae primas. *Seal.*

De mandato illustrissimi domini mei. Andreas Brimmigham, secretarius.

*Address :* To Doctor Teig O Brien, my much respected friend, these at Paris. (f. 137v.)

10. *The clergy of Munster to the Cardinals of Propaganda. Undated. (1674 ?)*

Eminentissimi reverendissimi signori. Da parte del clero della provincia de Momonia in Ibernia si supplica humillissimamente all'eminenze vostre che si compiaccino proveder di pastor la sedia metropolitana Cassellense, hora vacante per la morte, seguita da pochi mesi in quà, del suo ultimo arcivescovo monsignor Gulielmo Burgat, mettendo in considerazione li motivi, non men di necessità che di conseguenza, li quali paiono esser efficaci ad impetrare cotal gratia dal pietoso zelo dell'eminenze vostre.

1°. Perchè quella essendo sedia metropolitana, e capo della più vasta provincia del regno, par che l'uniformità che le conviene haver con l'altre provincie, el decoro dell' hierarchia ecclesiastica finhora felicemente mantenutavi, richiedano ch'essa frà tutte l'altre provincie non rimanga così disgratiatamente acephala senza pastore, con universo disgusto dei populi e pregiudizio notabile del clero.

2°. Perchè questa promotione non porta seco pericolo veruno d'essacerbar o offendere il governo haeretico, sì che, se n'habbia da ressentire con novo rigore contro i Catholici, posciachè gli haeretici, essendo avvezzi fin' hora a vedervi un prelato Catholico, non faranno più strepito o rumore dal vedervi sostituto immediatamente un successore di quello che farebero per la continuazione del defonto arcivescovo se fosse ancora vivo, stante che, con la prestezza gli se ne renderà affatto insensibile la mutatione, la dove che quanto più si differisce di far questa provisione, tanto maggiormente per ragioni opposte doverà senza dubbio riuscire difficile. Onde per mantener li vescovi in quel regno, come per gratia di Dio e della sedia apostolica, mediante il generoso zelo delle eminenze vostre, si è properamente cominciato, con grandissima consolatione dei fedeli, e non minor pro della religione, par totalmente necessario proveder quanto prima a questa vacanza, come anche di mano in mano all'altre, e così avvezzar gli haeretici a veder frà loro prelati Catholici ; il che è di somma importanza, atteso il gran bene

che per ogni capo ne può venire, etiamdio per la conversione dei medesimi haeretici, li quali, benché non riconoscono l'authorità de nostri prelati, pure non lasciano d'haverli qualche riguardo e stima, più che al semplice grado di sacerdote, e conseguentemente di far più conto della loro conversatione, e di ricever maggior impressione dai loro ragionamenti, e buoni esempj.

3°. Perchè dalla morte del sudetto arcivescovo sono nati e giornalmente nascono varj disordini e litigiose contese in altre diocesi della provincia intorno alla giurisdizione dei vicari capitulari da lui nominativi, pretendendo molti che l'authorità di tali vicari sia spirata con la morte di chi gli ha nominato, ed altri sostenendo il contrario. Onde vien caggionata trà clero e popolo confusione grandissima e scandalosa discordia, senza probabilità che vi possa commodamente remediare. Il vescovo più anziano della provincia, con tutto che da canoni autorizzato a supplire in somiglianti occorrenze la mancanza, perchè quanto il clero quanto il popolo delle diocesi provinciali, per il gran rispetto che portano al metropolitano, sogliono nelle occorrenti differenze sottomettersi più volentieri al di lui giudizio che non a quello di qualsiasi altro suffraganeo, il cui giudizio, o per sospetto di partialità o per altri risguardi ed apprehensioni che ne concepiscono, ne di molta sodisfattione alle parti. Quindi è che per acquietar e prevenire cotali inconvenienti, pare che sia ogninamente necessario venir, senza indugio, all'elezione d'un successore in quella sedia.

Hora supposte che l'eminenze vostre siano per concedere questa gratia, in vigore o dei motivi di sopra accennati, ovvero d'altre considerationi più rilevanti che lor verranno dalla loro prudenza facilmente suggerite, una sola supplica rimane a farsi con caldissima premura all'eminenze vostre, cio è che restino servite d'haver sempre riguardo a promover, prima d'ogni altro, quelli che hanno sempre atteso a impiegar tutto il loro talento in pro e servitio del paese, postponendo ad esso ogni altro stabilimento o commodità ch'havrebbero potuto procacciarsi in altre parti; che per gratia di Dio frà questi tali non mancano soggetti in dottrina o virtù riguardevoli e meritevolissimi al par d'ogni altro, come a luogo e a tempo se ne darà ragguaglio. E così si animaranno tutti, anche li più valenti, a cooperar al bene del paese, con miglior alacrità ed applicatione, mentre vedemmo dall'eminenze vostre qu'elli solamente vengono promossi i quali fatigano. Al contrario se quelli che non hanno mai servito al paese e si sono applicati solamente a avvantaggiare fuori, dove potevano, le proprie fortune, fossero, per favori e raccomandationi, alle prima dignità praeferiti, verrebbe senza altro anche dei più zelanti a raffreddarsi il fervore, fino a abbandonare la patria per andar ancora loro a procurarsi esterne raccomandationi, mentre le scorgessero esser i mezzi più prevalenti a portarsi innanzi. Ma si spera fermamente dalla carità, dal zelo, e della prudenza dell'eminenze vostre che siano per

ostare ad un male così grande, che pregiudicherebbe fuor di modo alla conservazione, non che alla propagatione della fede in quel regno. E per fine il tutto si rimette con intiera sommissione al giuditio dell'eminenze vostre, che Dio conservi. Quod totum Deus etc. (ff. 101-3).

II. *Some priests of the diocese of Cashel at Paris to the Cardinals of Propaganda. Paris. Undated. (1674 ?)*

Lutetiae Parisiorum. Eminentissimis reverendissimisque dominis cardinalibus congregationi de Propaganda Fide praesidentibus. Cum omnibus perspectum sit quanta sollicitudine pro ecclesia Dei etiam in remotissimis ab urbe regionibus laboretis, quantaque cura illi propagandae ac conservandae provideatis, nobis ecclesiae Cassellensis in Hibernia filiis, hujusque academici Parisiensis alumnis, visum est ad vos pauca scribere de statu nostrae dioecesis iam vacantis per obitum illustrissimi ecclesiae principis domini Guilielmi Burgat, archiepiscopi nostri et utriusque Momoniae metropolitani; cuius eximii pastoris interitus, nosterque in matrem ecclesiam amor faciunt ut a vobis enixe summisque precibus petamus, ne quem tanti viri successorem designatis nisi postquam acceperitis vota cleri Cassellensis, et nobilium dioecesanorum, quorum litteras et postulationes<sup>1</sup> ex patria nos expectamus, eas brevi ad vos una cum nostris missuri. Timemus enim ne quidem inidonei aut insufficientes homines, qui etiam tantae dignitati inhare dicuntur, suo ambitu aut importunitate vos circumveniant. Quod malum ne in detrimentum fidelium animarum accidat nos his litteris vestras eminentias monemus, vestraeque curae illam ecclesiam commendamus, quae licet suo orbata pastore, plures domi forisque doctos habet quam una alia totius Hiberniae. B.E. Butler, presbyter Casseliensis, licentiatus Sorbonicus. E. Commerfort, presbyter Casselensis, licentiatus Sorbonicus nec non examinador publicus academiae. Joannes Glisan, presbyter Casseliensis et theologus. Joannes Cahassiy, presbyter Casseliensis, baccalaureus theologus. Gulielmus de Burgo, Casseliensis presbyter et theologus. Joannes Dwyer, Casseliensis, subdiaconus et theologus. Gulielmus Duval, sacerdos Casseliensis, Sapientiae Romanae doctor, olim orator regis christianissimi ad summum pontificem, eleemosinarius et iam pastor ecclesiae Sancti Mauritii de Charanton prope Parisios. Patricius Hiffennan, sacerdos Casseliensis, baccalaureus Sorbonicus et decanus nationas Germaniae. Joannes Muman, presbyter Casseliensis, baccalaureus logicus, procurator nationis consti . . .<sup>2</sup> J. Ja. Riane, presbyter Casseliensis et theologus.

*Dorso* : Eminentissimis reverendissimisque dominis cardinalibus congregationi de propaganda fide praesidentibus, Romae. (f. 104).

<sup>1</sup> Edge of letter torn.

<sup>2</sup> Edge torn, perhaps *constitutus*.



12. *Monsignor Agretti to the Cardinal Protector of Ireland. Brussels, 31 May 1675.*

Eminentissimo e reverendissimo signor padron colendissimo. Per riverente risposta alla benignissima di vostra eminenza de 7 stante devo rappresentarle che i padri Capuccini hanno finora servito utilmente la chiesa d'Ibernia, ne si è sentito alcun richiamo de loro portamenti. Onde sono molto degni di qualsivoglia gratia che la sagra congregazione stimi per altro convenevole di compartire ai medesimi. Procurerò di sapere chi sia stato l'ultimo prefetto della loro missione in Ibernia, e se la persona del padre Roberto sia adattata all'esercitio di simil prefettura. Io so bene che 4 anni fa essi dimandarono per prefetto un certo padre Luca, che essi qualificavano commissario della missione sudetta; ma non so se l'habbiano ottenuto. Trattanto non posso non motivar humilmente a vostra eminenza quello che è stato già più volte insinuato alla sagra congregazione, cioè che nello stato presente dell'Ibernia si stima superfluo, anzi dannevole al buon governo della chiesa, il tenervi missionarii. Questi sono necessarii nei paesi dove non si trova capo ecclesiastico, il quale possa conferire l'autorità di predicar la parola di Dio e d'amministrar i sacramenti. Ma l'Ibernia, per la paterna sollicitudine della sagra congregazione ispirata da Dio, si trova ridotta alla medesima forma di governo ecclesiastico che qualsivoglia provincia Cattolica. Ogni diocesi ha il suo vescovo o vicario generale, et ogni parrocchia il suo pastore. Onde sicome nei paesi Cattolici i regolari non dispensano nei gradi prohibiti, non esercitano le funtioni parrocchiali, non assolvono, ne predicano fuor de loro conventi, se non con licenza dell'ordinario con subordinatione al medesimo, così pare che l'istesso possa praticarsi adesso nell'Ibernia. Et in questo modo si rimedierà ai disordini de quali si lamentano frequentemente gl'ordinarii della medesima chiesa d'Ibernia, perchè essi sempre possono valersi dei regolari secondo l'esigenza, con subordinatione però a se medesimi. Ma non può riuscire se non da gran aconcerto e disturbo che vi siano missionarii i quali per l'autorità immediata che hanno da Roma ereggono altare contro altare, esercitano le funtioni parrocchiali indipendentemente da chi sia, e dispensano sopra i gradi prohibiti, anco in quelli che eccedono le loro facultà, secondo i richiami fattine quà moltissime volte. Sicome sarebbe di poca convenevolezza che qualche prete o frate havesse l'autorità di predicare, assolvere, maritare, e dispensare generalmente in tutta la Fiandra, senza subordinatione alcuna; e l'inconveniente sarebbe ancora maggiore se vi fossero 300 preti o frati con simile autorità. Onde in questa nuntiatura essendosi riconosciuto che le facultà de missionarii sono incompatibili col governo ecclesiastico, s'è lasciato assolutamente di spedirle per Ibernia dopa la creatione de prelati fatta per la direttione di quel regno. I motivi sudetti hanno fatto stimare molto conveniente che la sagra con-

gregazione lungo dal concedere per colà nuove facoltà di missionarii, o a particolari o a comunità, revochi e sopprima le missioni già concesse, per esserne cessato il bisogno e la causa finale, e riduca le cose d'Ibernia alla forma che s'osserva nei paesi Cattolici, acciòchè quella chiesa sia *castrorum acies ordinata* a guisa della chiesa universale della quale è un membro considerabile. Quando la sagra congregazione l'approvi viene a cessare la dimanda dei patri Cappucini; onde in proposito di essa ho stimato mio debito dedurre le considerationi sudette a vostra eminenza, alla quale bacio con profundissimo ossequio la sagra porpora. Bruxelles, 31 Maggio 1675. Di vostra eminenza humilissimo obsequentissimo et obedientissimo servitore, Claudio Agretti. (ff. 188r-189v.)

13. *A digest of various letters of B. Oliver Plunket to Monsignor Tanari.* 10 Sept. 1675.

Capitolo di lettere scritte sotto li 10 Settembre 1675 da Monsignor Arcivescovo d'Armacha all' Internuntio

Furono nell'ultimi parlamenti fatti decreti et editti rigorosi contro i nostri vescovi, e l'arcivescovo Tuamense fu esiliato, il Dublinense avanti l'editti fugì, et il Laonense nuper abiit. Se lo Stato qui sentirà che si fanno nuovi vescovi, ciò gl'irriterà e provocherà a fare editti più rigorosi, e sarà motivo a' due parlamenti di Londra e d'Ibernia di fare nuovi editti contro tutto il clero, e l'essecutione sarà più rigorosa che mai.

Di più non vi è vescovado hoggi d' in Ibernia vacante che frutti 200 scudi l'anno, il che non bastano per mantener due servitori o staffieri, e perciò li vescovi qui, con disprezzo e vilipendi della mitra, hora stanno in casa d'un gentilhuomo, hora d'un altro, et i gentilhuomini essendo poveri si straccano, et in questi tempi per paura delle legi penali gli vedono mal volontieri. Se poi accadesse che fussero esiliati, dove anderanno, chi li manterrà? Certo è che la sagra congregazione penserà a un gran peso di mantener tanti, e di darli una pensione annua durante l'esilio; e se non gli darà la pensione, li vescovi saranno mendichi, e consequentemente ridicoli, conforme disse Giuvenale, *paupertas fecit homines ridiculos, et est turpis egestas*. Et io confesso il vero, che quelli le quali dimandano vescovadi quì *nesciunt quid petant*, e l'ambitione gli nebula il giuditio, e poi ne pentono quando vedono le miserie. Io so che alcuni regolari cercavano il vescovado di Clonmacnoise. Monsignore, io l'assicuro che non frutta 30 scudi l'anno, e non sarebbe fuori di proposito di dimandare a quelli li quali pretendono li vescovadi, quanto fruttano, o in che maniera possino quì mantenersi. Molti rispondono che li dimandano per zelo. Ma io rispondo che il zelo non è *secundum scientiam*, perchè quì tanto numero di vescovi non è necessario. Un vescovo per ogni provincia basterebbe, o al più 2 per provincia, cioè 4 o al più 8, non essendo in questo regno più

di 4 provincie. Questo sono le mie debole ragioni in questo affare, le quali mi stimai obbligato di proporre a vostra signoria illustrissima con ogni riverenza ad ogni risoluzione de padroni.

Il nostro vice-re il Conte d'Essex, ritornerà presto ; è signor prudente e moderato. Vediamo quì contrasegni del futuro parlamento, perchè alcuni signori Protestanti fanno secrete pratiche per buscare voti acciochè siano eletti membri del parlamento. (ff. 108rv.)

14. *John Brenan, bishop of Waterford, (to Monsignor Agretti?)*  
16 June 1675.

Copia di lettera di Monsignor Vescovo di Waterfordia delli 16 Giugno 1675.

Dopo la morte di monsignor Burgat, arcivescovo Casselense, fu gran contrasto trà i capitolari, i quali divisi in due parti, elessero due vicarii ; ma con l'aiuta di Iddio io aggiustai la contesa con soddisfazione di tutti, et hora essercita l'ufficio di vicario generale il S. Giovanni Sall, uno de detti capitolari ; in altre diocesi anche furono degli imbrogli, volendo gli capitolari d'altre diocesi mutare i vicarii fatti dal metropolitano nelle diocesi suffraganee, ma io ho trattato anche con questi, e spero che non vi sarà più rumore.

Il sudetto monsignor Burgat, di bene merito, ha comunicato le facoltà concessagli dal Santo Offitio tanto al suo vicario generale quanto all'altri vicarii generali suffraganei, et ad altre persone nella provincia, ma perchè concesse le suddette facoltà ad alcuni *ad unum annum*, et ad altri senza havere specificato un tempo determinato, la suddetta concessione si giudica hora invalida ; onde gli vicarii generali della provincia ricorsero a me, credendo che *senior suffraganeus* anche in questo caso di necessità potesse e dovesse *fungi vice metropolitani*, e perciò potesse comunicare le solite facoltà ad altri della provincia. Io risposi di poter comunicare le mie facoltà ad alcuni dentro la mia diocesi, ma non in altre della provincia, tanto più che l'esercitio di queste facoltà è per potestà delegata, e non ordinaria. Ad ogni modo ho detto che havrei significato ciò ai patroni, a che havrei aspettato i loro comandi in questo caso. Onde supplico a vostra signoria illustrissima di pigliare qualch' expediente in questo caso, dando a me facoltà, come a seniore suffraganeo della provincia, di poter comunicare, o derogando le solite facoltà alli vicarii generali della provincia rispettivamente come egli giudicherà meglio. Stimo che queste facoltà siano necessarie nella provincia, massimamente per le dispenze matrimoniali, perchè i vicarii generali vorranno dispenzare come prima, parte per ignoranza, parte per presuntione d'alcuni ; e li stessi contrahenti talvolta sono sì ostinati che negandosi la dispenza da i nostri, ricorrono ai ministri Protestanti per haverla, e per farsi sposare e solennizzare il contratto, cosa che delle volte accade, special-



mente da che i prelati di questo regno hanno perso le facoltà, che havevano da gran tempo avanti, di dispensare in 3<sup>o</sup> et 3<sup>o</sup>, cosa che rende gran disordini in questo regno. Ma in questa occorrenza so che molti ricorreranno ai frati, i quali dispenseranno francamente, benchè noi non sappiamo *in qua potestate hoc faciunt*; sappiamo però che non hanno ne dimandano le facoltà della sagra congregazione di Propaganda ne dal Santo Ufficio. Stiamo tuttavia sotto l'editti della persecutione; ad ogni modo si prova essere assai moderata; e benchè di più stiamo ritirati, senza farci vedere, però non stiamo in otio, mentre si gira per le diocesi, si tratta con il clero e coi laici, gli si fa animo a tollerare con costanza, et a perseverare nella santa fede. Si rimediano gli disordini per quanto si puole nelle presenti congiunture. Parlo di me, e suppongo che gl'altri facciano più di me in questo genere. Il popolo è tenace della fede Cattolica, senza che veruno di miei, per quanto ho potuto sapere, si sia pervertito in tempo di questa persecutione, ne anche da che io venni a questo regno; anzi si sono guadagnati parecchi; la gloria sempre sia a Dio. Gli preti secolari fanno le funzioni parochiali per tutto il regno senza disturbo veruno, et hanno anche le capelle pubbliche. Gli vescovi e religiosi sono esclusi per gl'editti pubblici, stante che fu rapresentato al parlamento et al re che i vescovi e i frati havevano impoverati il paese, essendo essi in gran numero. Però secondo il mio debole giuditio, non conviene in questi tempi moltiplicare vescovi nella sede Cassellense o altrove, perchè ciò tirerebbe adosso la rabbia dell'avversarii in questi tempi miserabili, i quali si spera in Dio non duraranno troppo. Ciò rapporto con ogni riverenza, sottomettendomi in ciò et in ogni altra cosa al miglior guiditio dei patroni.

Monsignor vescovo Fernense ha scritto un libro contra Andrea Saul, apostata,<sup>1</sup> e questo libro è stato di gran consolazione a' Cattolici, perchè è un' opera elegante e dotta, e piace a tutti.

*Dorso*: Ibernia. Sommario pro prima. (ff. 109-10.)

15. *Monsignor Tanari to Monsignor Cerri. Brussels, 27 July 1675.*

Illustrissimo e reverendissimo signor padron colendissimo. Ingiunta riceverà vostra signoria illustrissima una lettera di monsignor vescovo di Waterfordia, che mi commando d'inviarla a lei perche si degnasse provvedere nelle forme che stimarà piu proprie all'istanze, et a gli inconvenienti ivi enunciati. Tratanto, che da cotesti signori cardinali si piglino sopra ciò

<sup>1</sup> Nicholas French, *The doleful fall of Andrew Sall* etc. In *The Bibliographer's Manual of English Literature*, by William Thomas Lowndes, new edition by Henry G. Bohn, 1858-1859, vol. II, the date of the first edition of this work is given as 1674; but in the edition of 1749, p. 254, French himself writes: 'Fugam scelestam & pudendam Andreae Sall ex castris Israel ad papilionem Phylistium palam & juste redargutam Deo Auspice finivimus 12 die Martii 1675, divo Gregorio P.M. sanctae ecclesiae Doctori sacro etc.' The earliest of the approbations from those who had read the book is dated 27 Mar. 1675, and the latest, 12 May 1675.



le opportune solutioni, presupponendo io possa esser caro a i medesimi il sapere quali sieno i frati che dispensano, qual ordine professino, et in qual luogo s'usurpino una tale autorità, ho pregato il detto prelato ad accennarmi i casi particolari, adducendone quelle prove che ne potrà havere più giustificate.

Circa l'elettione d'un nuovo arcivescovo nella sede Casselense, tutto che mostri di dissuaderla monsignore vescovo di Waterfordia, ad ogni modo mi faccio lecito di metter in considerazione a vostra signoria illustrissima che se la sede apostolica desiste per qualche tempo di provvedere l'Hibernia de vescovi, quando risolverà di crearne degli altri, potrà dar motivo a nostri nemici in quel regno di mormorare d'una tal novità, la dove la promotione d'un arcivescovo non dovrebbe hora suscitare alcun torbido, mentre sarebbe un atto continuato di quel possesso nel quale la santa sede ultimamente s'è stabilita. Sopra tal affare procurai giorni sono in Anversa scoprire i sentimenti del signor Cardinal di Nortfolcke, ed egli pure, si come stimarebbe poco proprio l'accrescere nelle presenti congiunture il numero delli vescovi nell'Hibernia, così crede esser espediente il rinuovare quelli che vanno mancando, tanto più che hora si tratta di riempire una chiesa metropolitana,

Monsignor arcivescovo Armacano, scrivendomi in occasione del mio arrivo in Bruxelles, si compiace instruirmi dello stato presente della sua diocesi con l'annessa informatione. Questo ho creduto mio debito trasmettere a vostra signoria illustrissima, alla quale rassegno ancora la mia humillissima osservanza, e bacio riverentemente le mani. Bruxelles, 27 Luglio 1675. Di vostra signoria illustrissima e reverendissima devotissimo et obligatissimo servitore, S. A. Tanari, abate di S. Maria. Monsignor Cerri, segretario della sagra congregazione di Propaganda Fide, Roma. (f. 97.)

16. *Thomas Cox (B. Oliver Plunket) to Monsieur de Pruisson (Tanari). Dublin, 5 Aug. (o. s.) 1675.*

Illustrissimo signore mio padrone osservantissimo. Ricevei con avidità la lungamente bramata lettera di vostra signoria illustrissima de 26 del passato, rallegrandomi di cuore della salute di vostra signoria illustrissima dopo un sì lungo viaggio,<sup>1</sup> assicurandola che li pochi e poveri prelati di questo miserabile regno aspettavono con ansietà e sollecitudine il prospero arrivo di vostra signoria illustrissima a cotesta città, certamente sperando che la sua venuta, et il suo zelo, carità e prudenza li solleveranno nelle persecuzioni e miserie che patiscono, le quali sono veramente grandi, e specialmente nella provincia Armacana, dove li Cattolici sono ridotti ad un

<sup>1</sup> The reference is to Monsignor Tanari's arrival at his post in Brussels, to which he had been appointed on 29 June 1675.

stato tanto basso e meschino che non possono mantener li loro parrochi, e molto meno li loro ordinarii. Quanto a me, so che queste due anni che dura la persecutione non ne ricevei 200 scudi dalla diocesi o dalla provincia, e pochi giorni sono morì il vescovo Clogherense di mero dolore di veder la sua gregge sì spiantata, e se medesimo ridotto ad una povertà sì grande. E si io non havessi alcuni parenti con li quali dimoro per qualche tempo, sarei hormai ridotto a mendicare il pane, e sperimento di certo che quei medesimi doppio qualche tempo si straccano; e quante volte mi pento d'haver lasciata la cathedra di Propaganda, *secundum hominem loquor*, e se la sacra congregazione non mi darà qualche soccorso, sarò necessitato a dimandar licenza di ritirarmi a qualche regno Cattolico, perchè un prelato mendico diventa ridicolo, et esprezato da tutti, e si rende quasi odioso a tutti, et io posso dire a vostra signoria illustrissima *juxta apostolum, coram Deo et non mentior*, che io non ho 50 scudi in questo mondo, e perciò mi rincresce che non posso spender in lettere com feci per il passato con li predecessori di vostra signoria illustrissima ne tempi loro. Io haveva corrispondenze in tutte le parti del regno, et ancora da Londra, e spesi 100 e più scudi l'anno questi sei anni in lettere, e benchè mi fosse data intentione da monsignor Baldeschi è da monsignor Airoldi, ricevei solamente 100 scudi per mezzo di monsignor Airoldi e 500 scudi da monsignor Falconieri, e benchè scrivessi a eminentissimi, nientedimeno non hebbi risposta veruna favorevole, benchè il dottore Creveo, agente nostro a Roma, facesse calde istanze. Fui ancora delegato nell'esaminare in diverse parti del regno le liti de Dominicani e Francescani, e ne viaggi soli spesi da 200 scudi. Fui ancora delegato nelle controversie frà il vicario apostolico Ardaghadense et vicario generale, e ne spesi cinquanta scudi. Eressi ancor scuole de padri Gesuiti nella mia diocesi per insegnar la gioventù e li preti, che durono in fino alla persecutione con gran profitto, ne anco ricevei l'intiero pagamento da padroni, considerando il tempo et il salario promesso a loro. Tenni corrispondenza in tutte provincie, e scrissi più lettere e relationi che non fecero tutti i prelati di questo regno questi 30 anni passati, et avanti che io stimolassi li fratelli, malapena corrispondevano co patroni. Doppo venne monsignor Brenani, gran prelato, allevato in Roma, persona di gran prudenza et dottrina. Egli mi aiutò e seppe il modo di corresponder. Egli hora è il solo prelato residente nella provincia Cassellense, essendo l'arcivescovo monsignor Burgatto morto, e monsignore Moloni, vescovo Laonense, è partito per Francia et abbandonò la gregge, benchè li fosse vietato da patroni il partire; sono già quasi tre anni che venne a far in questo regno, e non fu tre mesi alla residenza, non senza gran praeguditio della gregge. Monsignor Linceo, arcivescovo Tuamense, fu bandito per publico editto e sforzato a partire a Spagna, e nella provincia sono solamente due vescovi residenti cio è il Confertense et il Elfinense. L'arcivescovo

non meritò le tribulationi sostenute ; è prelato assai ecclesiastico. Nella provincia Dublinense vi è un solo prelato residente, cio è monsignor Falono,<sup>1</sup> vescovo Ossoriense. Monsignor Talbotto, arcivescovo Dublinense, prevenne la persecutione, perchè sei mesi avanti la persecutione se ne partì per Parigi. Nella provincia Armacana vi è un solo vescovo, cio è monsignor Plunketti, vescovo Midense, prelato vecchio, il quale servì quì questi 26 anni, e restò quì quando tutti li altri prelati partirono, vecchio assai venerando e di santa vita. Et io non ostante la persecutione restai, rammingo per le montagne, otiando in mezzo delli nevi, e spesso senza fuoco e senza pane. Il Waterfordiense era compagno nell'patimenti. Per dirvi il vero, il Waterfordiense, considerando il complesso di prudenza, gravità, dottrina e virtù ecclesiastiche, non ha pari in questo regno, e fu grandemente stimato mentre leggeva teologia alla Propaganda da patroni e da monsignore Baldeschi allora segretario, et al mio debole giuditio, merita d'esser promosso al arcivescovado Cassellense, e la supplico di farne istanza a patroni già che egli è solo residente nella provincia Casselense, e che fu allevato a Roma ; pare che meriti d'esser preferito a non residenti, et a quelli che non furono allevati a Roma e che non aderiscono alli greggi. Con sommissione dico che non conviene farne più vescovi in questo regno, e che basti un vescovo et arcivescovo per provincia, stante la povertà de Cattolici e de vescovadi. Monsignor, io l'assicuro che non vi è vescovado o arcivescovado in questo regno che frutti 250 scudi l'anno. L'arcivescovado Armacano non frutta più di 124 scudi ancora quando li tempi sono pacifici. Il vescovado Midense frutta solamente 260 scudi ; e questi sono stimati li migliori. L'arcivescovado Dublinense non frutta 150 scudi. Hora ella perpenda se conviene farve novi vescovi con vilipendio e disprezzo della mitra. Promovendo il Waterfordiense al arcivescovado Cassellense non si fa novo vescovo ; e si può scriver al Laonense di ritornare alla sua residenza, e non è essemplio buono a fratelli di partire dalla residenza senza coactione e senza licenza de patroni.<sup>2</sup> Sono due altri prelati da molti anni assenti, il Fernense, prelato dotto et esemplare, il quale stà a Ghant, et il Finiborensense stà a Raono ;<sup>3</sup> ma tutti due sono troppo vecchi, e perciò inetti a fatigare quì, dove si patisce assai.

Vostra signoria illustrissima mi farà gratia di inviare questa lettera a monsignore Cerri, e tenerne seco una copia, e di procurare per me qualche aiuto di costa acciò che possi corresponder con vostra signoria illustrissima, et inviarle le relationi delli affari spirituali di questo regno, conforme feci

<sup>1</sup> James O'Phelan, appointed by Propaganda to Ossory 11 Jan. 1669. Brady, *Episcopal succession*, i. 366.

<sup>2</sup> In margin, in a different hand : 'Hebbe licenza della sacra congregazione per 6 mesi.'

<sup>3</sup> Andrew Lynch, Bishop of Kilfenora, is stated to have been sixteen years in France by Oct. 1672, where he officiated as suffragan to the bishop of Rouen. Brady, op. cit., ii. 127.



per l'adietro. Io non sparagnerò le fatiche, e questi sei anni passati *non dedi requiem temporibus aut calamo*, e così farò per l'avvenire. La carta finisce, ma io non finirò mai di esser di vostra illustrissima et reverendissima servitore devotissimo et obligatissimo Thom[as] Cox. Dublino, li 5 d'Agosto 1675, stylo veteri. A monsieur, monsieur de Pruissou a Bruxelles. Post paid to London. (ff. 106-7v.)

17. *Monsignor Tanari to Monsignor Cerri. Brussels, 14 Sept. 1675.*  
Illustrissimo e reverendissimo signore padrone colendissimo. Riesce falso l'avviso divulgato in Irlanda della morte di monsignor arcivescovo Thuamense, mentre di Spagna, ove si trova, se ne ricevono nove in contraria, ma all'incontro, colle lettere giuntemi in questa settimana, si conferma quella del vescovo Clogherense,<sup>1</sup> avvisata pure da monsignore Armacano. Essendo hora dunque vacanti più chiese in quel regno, mi faccio lecito metter in considerazione a vostra signoria illustrissima che potrebbe la sagra congregazione mantenersi in possesso di crear vescovi col provederne alcuna, e con piacere nello stesso tempo ancora l'istanze venute da quelle parti col lasciarne altra senza pastore.

La risoluzione presa costì a favore di Giovanni Duleo contro l'altro intruso nel vicariato Aladense ha rincontrata qualche difficoltà, mentre essendo distesa in lingua Italiana da molti non intesa, i male intentionati hanno opposto alla translatione formatane in Irlanda; sperarei però ch'in breve fusse obedita, mentre secondo l'istanze fattemi ne ho inviato di quà un translatato Latino, e sola ne porgo notitia a vostra signoria illustrissima acciò colla sua prudenza possa riflettere se fusse opportuno che gl'ordini della sagra congregazione per l'Irlanda si mandassero spiegati in Latino.

Monsignor vescovo di Waterfordia mi partecipa essersi alquanto diminuito il rigore della persecutione, non ostante la quale ha hormai terminata la visita della sua diocesi; e promittendo darmene in breve distinta ragguaglio, asserisce che quando si opera con giuditio e discretione, si possono fare tutte le funtioni quasi con piena sicurreza. Avvisa esser andato a Parigi monsignor vescovo Laonense, non senza ammiratione di quelli popoli, che lo suppongono partito senza veruna licenza, e che nelle occorrenze presenti conosco sarebbe proficua la residenza del moderno alla diocesi. Mi ordina in oltre di replicare a vostra signoria illustrissima le preghiere contenute nella sua lettera da me inviata costà sotto li 27 di Luglio, e di supplicarla delle speditioni con qualche sollecitudine, per il discapito che dalle dilationi risulta al servizio di Dio, et al beneficio di quella gente.

L'inclusa è di monsignore Armacano, quale, come vostra signoria illustrissima vedrà, per togliere gl'abusi radicati nel regno, propone si mantenghino tuto li prelati e li parrochi con sussidii pagateli ogn'anno

<sup>1</sup> Patrick Duffy O.F.M.

dalla sagra congregazione. A me è parso poco discreta l'istanza, tanto più che vien fatta da lui solo per proprio motivo ; onde le ho risposto non voler promuovere costì una tale introduzione. Tutta via ho creduto mio debito il porgerne la notizia a vostra signoria illustrissima, alla quale mentre rassegno il sommo mio desiderio e debito di servirla, bacio riverentemente le mani. Bruxelles, li 14 Settembre 1675. Di vostra signoria illustrissima e reverendissima divotissimo et obligatissimo servitore, S.A. Tanari, abbate di S. Maria. Monsignor Cerri, segretario della sagra congregazione di Propaganda, Roma. (ff. 98-9.)

18. *Enclosed with the preceding : Thomas Cox (B. Oliver Plunket) to Monsieur de Pruissou (Tanari). Dublin, 20 Aug 1675.*

Illustrissimo signore mio padrone osservandissimo. Io stimo necessario che ella sia informata della maniera con la quale si sostentono li prelati e parrochi di questo miserabile regno *ab exorto schismate*, dal che tempo li vescovi Protestanti et i loro ministri hanno tutte le possessioni e terre delle chiese, e li prelati Cattolici e li parrochi hanno solamente le oblationi de fedeli e mere eleemosine, conforme quì racconterò.

Ogni familia Cattolica nelle parochia da due giuli l'anno al parocho communemente, et in alcuni luoghi danno 4 giuli. Quando il battezza, ha due giuli, e quando assiste al matrimonio, tre giuli, et in alcuni luoghi cinque giuli ; ha 2 giuli quando da l'estrema untione. Hora ella perpenda ; al mio debole parere che abuso vecchio è questo di pigliar denari per il ministero de sacramenti. Ma li parrochi rispondono che non hanno altra maniera di mantenersi.

Li prelati si mantengono così. Ogni parocho da 4 scudi l'anno al vescovo, et alcuni sei scudi, conforme alle parochie, le quali sono più o meno fruttuose conforme al numero maggiore o minore de familie Cattolice. Accade qualche volta che la parochia un anno ha 200 familie cattolice, un altro anno non haverà 30, conforme questo anno accade in diverse parochie della diocesi Armachana, perchè essendo li Cattolici communemente affittuarii, perdono spesso li affitti e si danno alli Protestanti o a Presbiterani, o alli Anabatisti o a Tremolanti, le quali sono quì le sette che dominano, e quando vengono nove colonie di questi, li poveri Cattolici si postpongono.

Li prelati di più, quando ordinono un sacerdote, ne hanno 4 scudi d'oblatione, ma questi due anni passati la persecutione impedì che li prelati non potevano visitare le diocesi, e la gran carestia impoverì tanto li Cattolici che non potevano mantener li parrochi, e perciò li parrochi non potevano dare il solito aiuto a prelati. Hora, illustrissimo signore, al mio debole parere, e per evitare questi modi parono simoniaci, sarebbe meglio che la sagra congregazione assegnasse 200 o 300 scudi l'anno a vescovi, acciò che non pigliassero mense per la collatione delli ordini che darli

campo di fare cose contra i canoni, et ancora assignare qualche stipendiuccio l'anno a parrochi acciò che ministrassero i sacramenti senza interesse veruno.

Ottavo vescovi basterebbero in questo regno, due per provincia, e non sarebbe gran spesa darli 300 scudi l'anno per uno, e potrebbe comporre senza vergogna della mitra, e senza esporli a quasi mendicare. E se otto si stimono troppo, 4 vescovi necessariamente si richiedono per ordinare li sacerdoti, confirmare, e consecrare li santi ogli etc., cio è, uno per provincia, già che in Ibernia sono solamene 4 provincie; ben è vero che li prelati che hora vivono, che sono da dieci o 11, de quali 6 sono solamente residenti; nella provincia Dublinense è solamente l'Ossoriense residente; nella provincia Cassellense vi è hora solamente il Waterfordiense; nella provincia Tuamense vi sono il Clonfertense et il Elfinense; nella provincia Armacana vi sono l'Armacano et il Medense. Li altri 5, sono in Francia tre, cioè il Dublinense, il Laonense, et il Finiborens. In Fiandra vi è il Fernense, e in Hispania il Tuamense, il quale fu essigliato. Il Dublinense prevenne la persecutione; se ne partì 5 mesi prima della persecutione. Il Laonense se ne partì *sponte* per procurarsi l'arcivescovado Cassellense. Il Fernense et il Finiborens, assai vecchi, da molti anni non furono nel paese quì. Hora, illustrissimo signore, la supplico di procurare qualche sussidio per quei pochi che sono residenti e che *tulerunt pondus diei et aestus*, e qualche stabilimento per l'avenire, il che sarà atto di carità e servirà molto per la propagatione della fede e conservatione d'essa in quello regno; e le fo riverenza. Dublin, li 20 d'Agosto 1675. Di vostra signoria illustrissima et reverendissima servitore obligatissimo e devotissimo, Thomas Cox.

A Monsieur Monsieur de Pruissou a Bruxelles. Post paid to London 3 pence. (ff. 121 rv.)

19. *Leopold I, Emperor of Austria, to the Cardinal Landgrave of Hesse. Vienna, 19 Aug. 1675.*

Copia di lettera scritta della maestà dell'imperatore al signor cardinal Langravio. Leopoldus. Reverendissime in Christo pater, domine. Quantopere promotionem magistris fr. Marci Forstall, <sup>1</sup> ordinis eremitarum sancti Augustini, Hiberni, pluries a nobis commendati et laudati efflagitamus, id ex frequentibus litteris nostris a quinquennio exaratis abunde intellexerit dilectio vestra, quae certiores nos non simul reddidit egregia viri talenta et merita sanctitatis suae satis perspecta esse et probata, ejusdemque promotionem certam ratam et decretam. Cum igitur non credamus beatitudinis suae promissionem aut nostram interventionem amplius suo frustratam iri effectum, praesertim cum allatum ad nos sit sedem et ecclesiam Casseliensem in Hibernia per mortem sui antistitis nunc vacare, faciliusque

<sup>1</sup> Ultimately appointed to Kildare on 8 Oct. 1676. Brady, op. cit., i. 354, ii. 371.

forsan fuerit decedentibus dare successores quam novos in illo regno praeter statum jam numerum episcopos consecrare, idcirco dilectionem vestram impense requirimus velut non apud sanctitatem suam tantum, verum etiam aliis in locis ubi eidem e re visum fuerit, validitate sua eum in modum operari ut dictus religiosus, hactenus non obstante iterata interposizione nostra, et suae sanctitatis promissione praetermissus, jam vel in nostri gratiam per particolare decretum praefata sede Casseliensi condecoretur, prout alias ad instantiam nuperi proregis Neapolitani domini Petri de Aragonia observatum fuisse intelleximus. Ideoque confidimus neque nobis denegatum iri, ac proinde negotium hoc tanquam nobis gratissimum dilectionis vestrae diligentiae curaeque etiam atque etiam commendamus. Et eidem de reliquo quaevis prospera ex animo apprecamur. Datum Viennae, 19 Augusti 1675. Leopoldus.

*Dorso :* Alla santità di nostro signore Papa Clemente X ; ne supplica per parte de sua maestà caesarea il cardinale Langravio. Per frà Marco Forstall, Augustiniano Ibernese.

*In different hand :* Monsignore auditore ne parli a monsignor illustrissimo secretario de Propaganda. (ff. 121rv.)

20. *The Cardinal Landgrave of Hesse to Clement X. Undated. (1675 ?)*

Beatissimo Patre. Altre volte è stata la santità vostra umilmente supplicata ad istanza di sua maestà cesarea a favore del padre frà Marco Forstall, Agostiniano, Ibernese, affinché in riguardo de suoi meriti acquistati col servizio prestato alla corona cesarea, e colle cariche sostenute nella sua religione, essendo stato provinciale di Austria, si fosse la beatitudine vostra compiaciuta di provederlo d'una chiesa in Ibernia, per potersi ivi impiegare nella santa missione. Ma perchè per anche non è stato consolato l'oratore, non ostante le premorose istanze di sua maestà cesarea, manifestate in più sue lettere scritte al signor cardinal Altieri, ed ad altri signori cardinali della congregazione di Propaganda, le quali si conservano nell'archivio della medesima, ritrovandosi ora vacante la chiesa di Cassel per morte di monsignor BURGAT, si rinnovano a vostra beatitudine umilissime suppliche ad istanza di sua maestà cesarea, acciochè si degni conferir all'oratore la sudetta chiesa, sperandosi che si degnerà di haver non meno in consideratione le preghiere dell' imperatore di quello ha havuto i ricorsi del reverendo domino Pietro di Aragona,<sup>1</sup> vice-re di Napoli, a petitione del quale la santità vostra fece vescovo in Ibernia un suo cappellano senza la congregazione di Propaganda. Che del quale etc.

Alla santità di nostro signore Papa Clemente X.

*In a different hand :* Monsieur auditore ne parli a monsignor illustrissimo secretario di Propaganda Fide. Ne supplica per parte di sua maestà

<sup>1</sup> Pedro Antonio d'Aragona, viceroy of Naples 1665-71.



cesarea il signor cardinal Langravio. Per frà Marco Forstall, Agostiniano Ibernese. (ff. 118, 123v.)

21. *Leopold I, Emperor of Austria, to Cardinal Altieri. Vienna, 12 Oct. 1675.*

Leopoldus divina favente clementia electus Romanorum imperator semper augustus, ac Germaniae, Hungariae, Bohemiae, Dalmatiae, Croatiae, Sclavoniae rex, archidux Austriae, dux Burgundiae, Styriae, Carinthiae, Carnoliae, et Wurtembergae, comes Tyroliae et Goritiae. Reverendissimo in Christo patri domino Palutio titulo sanctorum duodecim Apostolorum cardinali de Alteriis, sanctae Romanae ecclesiae camerario, amico nostro charissimo, salutem ac benevolentiae nostrae affectum. Reverendissime in Christo pater, amice charissime. Quantopere promotionem magistri patris Marci Forstall, ordinis eremitarum S. Augustini, Hiberni, efflagitamus, id reverendissima paternitas vestra a cardinalis Hassiae dilectione ejusque repetitis instantiis a quinquennio in aula Romana nostro nomine factis, abunde intellexerit, quae certiores nos non semel reddidit egregii viri talenta et merita, ejusque promotionem certam, ratam, et decretatam, nec non reverendissimam paternitatem vestram in id ipsum propendere. Cum igitur non credamus beatitudinis suae promissionem aut nostram interventionem amplius suo frustratam iri effectum, praesertim cum allatum ad nos sit sedem et ecclesiam Casseliensem in Hybernia per mortem sui antistitis nunc vacare, faciliusque forsitan fuerit dare successores quam novos in illo regno praeter statum jam numerum episcopos creare, et praeterea palam nobis sit quantum reverendissima paternitas vestra ad assequendum desiderium nostrum et supplicantis satisfactionem conferre valeat. Idcirco eandem impense requirimus velit apud sanctitatem suam auctoritate sua eum in modum operari ut dictus religiosus, hactenus non obstante iterata interpositione nostra et sanctitatis suae promissione praetermissus, jam vel in nostram gratiam per particulare decretum praefata sede Casseliensi condecoretur, prout alias ad instantiam nuperi pro-regis Neapolitani domini Petri de Aragonia observatum fuisse intelligimus; ideoque confidimus neque nobis denegatum iri, ac proinde negotium hoc tanquam nobis gratissimum reverendissimae paternitatis vestrae perspectae validitati et curae etiam atque etiam commendamus; et eidem de reliquo affectum nostrum caesareum testatum cupimus. Datum in civitate nostra Vienna, die duodecima Octobris, anno millesimo sexcentesimo septuagesimo quinto, regnorum nostrorum Romani decimo octavo, Hungariae vigesimo primo, Bohemici vero vigesimo. Leopoldus. J. Hochr.

*Emperor's seal.*

Reverendissimo in Christo patri, domino Palutio, tituli sanctorum duodecim Apostolorum cardinali de Alteriis, sanctae Romanae ecclesiae



camerario, amico nostro charissimo.

*Dorso* : A monsignor Cerri, che ne parli. (ff. 119-120v.)

22. *John Molony, bishop of Killaloe, to the Cardinal Protector. Paris, 8 Nov. 1675.*

Eminentissime domine. Hanc narrationem, quam jure optimo debebam sacrae congregationi de Propaganda Fide rebus nostris propositae, cui potius concrederem non videbam quam eminentiae vestrae quae nostri protectoris titulum non est dedignata. Apertam remitto ut eminentia vestra perlegat, deinde tempore oportuno tradere non gravetur. Unum mihi memoria excidit quod hic insinuare liceat, estque circa virum Jansenistam (de quo ibi copiosius) Malachiam Kelly. Is porro, quam primum me invenerit hinc exiisse ante tres annos in Hiberniam, clanculum se commendari fecit apud archiepiscopum Parisiensem, cui erat ignotus, ut ipsi liceat praeesse congregationi sacerdotum scholarium Hibernorum, quos ego a sex aut septem annis convocare solebam singulis diebus dominicis ad exercitia spiritualia, conciones, exhortationes, catechismos, et conferentias de casibus conscientiae, aliisque functionibus ecclesiasticis habendos; quod et obtinuit, et a tribus annis jam occupat; quo tempore manifeste reperio ipsum nihil aliud studuisse quam ut proselytos sui erroris faceret, et omnes tanta caecitate et obedientia sibi submitteret, ut nihil ipsis dicere, scribere, aut cogitare liceret praeter intentum et approbationem. Nunquam vel minimam exhortationem aut instructionem ipsis fecit super variis materiis quae in dies agitabantur, nec quidem potuit. Nactus est opportunitatem temporis quo nulli hic doctores aut seniores Hibernici reperiiebantur qui ejus fraudes detegere possint, praeter tres aut quatuor sui erroris consortes in narratione nominatos, quos sibi statim socios hujus boni operis adjunxit. Monui de hoc archiepiscopum Parisiensem, sed non video quod medeatur, quia altum hic silentium modo jubetur super his rebus propter rationes politicas, de quo boni omnes conqueruntur, quia non desinit in hac nocte silentii inimicus homo superseminare zizania sua. Velim, si expediat et placeat eminentiae vestrae, ut breve apostolicum detur ad archiepiscopum Parisiensem, rogans ipsum ut istum hominem remove velit ab omni directione et inspectione tum sacerdotum tum scholarium Hibernorum, eaque cura commitatur viro alicui sanae doctrinae.

Litteras eminentiae quibus me cohonestare dignatus est (ut monuit dominus noster Creveus) nunquam recepi, nec ad manus internuntii Bruxelensis pervenerunt, ut ad me scripsit. Nescio quo fato perierunt. Caeterum hic jacio supinus in seminario Sancti Sulpitii, quartana febre ab initio Octobris tremens, de qua me cito liberare dignetur Deus, infirmitatis humanae singulare praesidium, et in patriam quamvis pauperem reducat, ubi sicut et ubique terrarum semper ero eminentiae vestrae obsequentis-

simus et fidelissimus servus, *Joannes* Molony, Laonensis episcopus. Spero narrationem meam non publicatam iri, ne forte nostrates ambitiosi et aspirantes mihi licet injuste succenseant. Parisiis, die 8 gbris 1675. (ff. 115-6.)

23. *John Molony, Bishop of Killaloe, to the cardinals of Propaganda Fide. Paris, 8 Nov. 1675.*

Eminentissimi patres ac domini. Ad vos in dubiis fidei et angustiis religionis recurrere docet antiqua ecclesiae praxis, quae etiam in interregno, sive sede vacante, clerum Romanum in negotiis fidei gravioribus consulere non est dedignata; quanto magis modo assidentes summo ecclesiae in terris capiti in Petri cathedra sedenti recurrere oportet. Scilicet eminentissimi patres, magnum nobis, qui erroribus super abundamus, novi erroris periculum imminet nisi vos pro solerti vestra cura ac vigilantia pro ecclesia Dei ubique diffusa praecaveatis; nempe nostrae provinciae Momoniae metropolitano archiepiscopo, scilicet Cassellensi, nuper defuncto, multi, ut audio (nescio qua caeca ambitione ducti, cum necessitas ecclesiae modo id non postulet) sedem illam ambiunt; sed quod magis mirandum ac timendum est, inter alios audens audet ad cathedram Petri, ad quam perfidia (ut ait Sanctus Hieronymus) non potest habere accessum, hanc etiam sedem ambiens, accedere notorius et insignis Jansenista, qui etsi omnibus fere istius furfuris capacitate doctrinae postponendus, quippe qui in nullo genere doctrinae sufficienter sit versatus, nulli nequidem viris principibus hujus factionis zelo, pertinacia, fervore vel amore inferior, qui decreta pontificia super hoc et constituta ecclesiae gallicanae, mandata etiam archiepiscopi Parisiensis palam, dum licebat, irridebat, et gloriabundus insultabat. Haec multaque alia, quae nunc perscribere longum, tam notoria sunt hic Parisiis inter nos et etiam inter Gallos, ut de iis ne dubitare quidem liceat. Hic vir in eo tantum notus et insignis quod magnum Dianae templum, idest ecclesiam Dei veram, comburere novi erroris igne satagit; vocatur Malachias Kelly, qui se doctorem, sed ignotae facultatis, dicit, qui tamen nec doctor nec doctus vere est, cum Parisiis 45 aut 50 circiter annis commoretur, nec magisterii in artibus, minimum omnium gradum meruerit, licet pecuniis Jansenisticis pro acquirendis proselytis semper abundaverit. Nolumus ergo, patres eminentissimi (vestra pace loquor) hunc regnare super nos, ne sub velo autoritatis doctrinam seminet iniquitatis, cum modicum fermentum, praesertim in capite, totam massam facile corrumpat, et hic, cum notorius sit Jansenista, ne vel minimam unquam resipiscentiam palam aut privatim, quod alicui innotescit, fecit, cum tamen multi viri primates et docti istius partis publice retractaverint, et decretis summorum pontificum subsignaverint; quod nec hodie certus sum homo iste sit factururus, nisi fecte et cum aliqua reservatione sive re-

strictione Jansenistica. Nomen ergo hoc e dypticiis vestris expungatur, cum nec, etsi bonus Catholicus sit, episcopatu dignus est qui nunquam cepit facere aut docere. Jam convenire videtur hujus Herculis fidos Achates et indubios consortes notare, ne vel isti, exemplo magistri, simili audacia audeant dignitates ecclesiae ambire, et quia ignoti, forte aliquando surripere. Hi sunt Parisiis commorantes patres Hiffernan, baccalaureus theologus, Joannes Neuman, magister in artibus, Petrus Poerus, magister in artibus, Cornelius Daly, magister in artibus, omnes presbyteri ; sed abs re etiam non videtur suspectos ejus consortes hic adnotare, quos etsi non ausim affirmare hanc doctrinae novitatem palam amplexos aut professos fuisse, propter intimam tamen eorum familiaritatem, privatam intelligentiam, ac correspondentiam cum dicto Kelly, non possum non suspectos aliquo modo habere. Hujus nominis sunt Dermotus Hederman presbyter, licentiatum theologus, caeterum vir doctus et honestus ; Eduardus Buttler, presbyter, licentiatum theologus, qui etsi vix excessit ex ephaebis aut nares emungere noverit, quem nec aetatis maturitas (cum annos 26 aut 27 ut puto non excesserit) nec morum gravitas, nec rerum agendarum experientia adhuc commendabilem reddiderunt, archiepiscopatum tamen, ut audio, inter caeteros ambit. Jacobus Kearneus, presbyter, in artibus magister, ante annum praemissus a dicto Kelly in Hiberniam pensionarius, ut intelligo, ad praeparandos procul dubio animos adquirendos, si poterit, proselytos, et comparandam reverentiam et aestimationem dicto Kelly, quem futurum velut apostolum expectant ; et quidem ipse, ut audio, emendicavit et comparavit varia cleri ac populi Casselensis, ignorantis penitus tam jus quam factum erroris Janseniani, suffragia pro ipso dicto Kelly ut archiepiscopus fiat, sicut et ipsemet, audacter quidem, hic Parisiis fecit cum junioribus sacerdotibus qui hic tantum a duobus vel tribus annis juris ac facti Janseniani pariter ignorantes commorantur. Haec, quamvis plura dicenda forent, pro tempore de hac re dicere sufficiat.

Nunc de misero afflictae nostrae patriae ac ecclesiae, si quod sentiam aperire liceat, pauca dicenda sunt, quae in conspectu Dei solo afflictae istius ecclesiae bono et Dei gloria ductus loquar. Catholicorum haec est conditio. Ita pauperes et miseri sunt ut vix victitare possint, praeterquam quod nullo honore, nullo munere in republica fungantur. Par est fere nobilium ac ignobilium conditio, et nisi Deus providisset de certa radice quae seminatur et crescit, quam *passatos*<sup>1</sup> vocantur, crederem nec immerito mediam partem plebis fame perituram. Longum foret rationem tantae necessitatis deducere, quae ab hostibus fidei tota derivatur. Habeo mihi commissam dioecesim 120 miliaribus Hibernicis, scilicet longis, longam. Ingenue loquar ; in tanto terrae tractu, quem saepius percurri, non inveni *sex loca* ubi commode reclinare possim caput, nec meliorem scio

<sup>1</sup> Evidently *potatoes*.

aliarum partium sortem. Adversariorum vero nostrorum talis est dispositio mentis, horri habent quidquid a sede Romana derivatum autumant, praesertim si jurisdictionis speciem aliquam aut nomen ferat. Hanc porro ipsi extraneam vocant jurisdictionem, quae in lege eorum crimen est laesae majestatis. Itaque tot sibi hostes, insidiatores, ac proditores computant quot episcopos, vicarios apostolicos, et regulares inter se numerant, et quo plures vident, eo magis animo exasperantur, dentibus fremunt, bilem movent, et gladium persecutionis acuunt, quia illic trepidaverunt timore ubi non erat timor; sibi enim, licet immerito, facile persuadent Romanam auctoritatem, qua nihil ipsis odiosius, statim inter ipsos praevalituram, atque ideo statim suffocandam decernunt. Nomen parrochorum, nescio qua Dei providentia vel eorum ignorantia, ipsos tantum non movet; putant scilicet hoc non sapere jurisdictionem aliquam a sede apostolica derivatam. Praeterea, propter plebem Catholicam qua ipsis opus est, eos facile tollerant. In hoc ergo rerum statu, amicorum scilicet miseria et inimicorum invidia, quid consulendum vestrum est, eminentissimi patres, determinare, nostrum audire et obedire; sed si quod ego sentiam benigne audire velitis, dicam ingenue eadem animi sinceritate ac veritate, pro Dei gloria et bono ecclesiae. Consulendum ergo est uno filo et amicorum miseriae et inimicorum invidiae praecavendum; quod ut fiat, expedire mihi videtur deinceps numerum episcoporum, vicariorum apostolicorum, et maxime regularium (de quorum gravamine pauper populus conqueritur) esse diminuendum, adeoque duos in singulis provinciis Hiberniae episcopos satis sufficere, nec plures necessarios, nec pauciores commode sufficere existimo. Nullos vicarios apostolicos, sed hos duos episcopos in caeteris provinciae dioecesibus fieri vicarios apostolicos velim, sicque provinciam inter se bipartire, quo modo facili negotio et quidem sine strepitu aut murmure (si viri sint prudentes quales decet episcopos esse) functiones suas omnes obibunt, tam visitationes, quam confirmationes, ordinationes, consecrationes etc. Ipsi decentius vivent sine cleri aut populi gravamine, invidiam inimicorum declinabunt, quia tam paucos (etsi eos noverint, quod etiam facile vitari potest) non formidabunt, nec proinde multum curabunt. Sic meo sensu, salvo semper meliori, et amicorum miseria sublevabitur, inimicorum invidia declinabitur, et necessitati ecclesiae sufficienter consulatur. Sed neutrum horum episcoporum archiepiscopum esse velim, ut omnis tollatur discordiae et emulationis materia quales dolentes vidimus inter ipsos archiepiscopos, et inter hos et suos suffraganeos. Nota est illa magna inter Armachanum et Dublinensem; novimus etiam rixas inter Thuamensem et suos suffraganeos; nec certe deest inter Casselensem et suos, si hi multa repellenda non crederent prudentius tacenda. Caeterum mementote si qui pauciores episcopos in regno Hiberniae desiderare videntur quam duos (ut praefatum est) in



singulis provinciis, tales antihierarchicos suspicandos esse, qui hierarchiae ruinam paulatim meditantur, ut in Anglia contigit. Quod vero ad regulares spectat, hos putarem omnes ex patria evocandos praeter eos quos dicti episcopi in singulis provinciis propter prudentiam, discretionem, et doctrinam merito retinendos existimarent, eosque tamquam parochos, vel hinc inde tanquam missionarios, docentes, confitentes, exhortantes, et cathecizantes occuparent, sicque honeste inter clerum et populos viverent, sine ullo populi gravamine, sed potius cum magna satisfactione. Omnes inhibeantur conventus, et maxime novitiatus, qui populum onerant, et bilem inimicorum movent. Hunc fore sensum cardinalis nostri Angli cum Romam pervenerit, qui jam in itinere est, non dubito. Haecque ego, quae trium annorum experientia sedulo animadvertens observavi, vestrae omnium sapientiae longe maturiori et in rebus fidei a Spiritu Sancto haud dubium inspiratae, serius expendenda relinquo. Quae meliora sunt probate, quae facienda jubete, quae vitanda prohibete, certiores me semper in omnibus futurum vestrarum eminentiarum obsequentissimum et fidelissimum servum, Joannem Molony, Laonensis episcopum. Parisiis, die 8<sup>o</sup> 9bris 1675.

Addi possunt et debent suspecti Janseniani erroris David Mulcahie presbyter, et Terentius fitz Patricke presbyter, ambo tamen ignavi, et Parisiis a 30 aut 40 annis commorantes. (ff. III-4.)

24. *Monsignor Tanari to Monsignor Cerri. Brussels, 27 Feb. 1676.*

Illustrissimo e reverendissimo signore padron colendissimo. Il capitolo della chiesa Corcagiense in Ibernia, desideroso di veder assistita quella diocesi dall' direzione d'un vescovo, ricorre supplichevole a piedi di Nostro Signore, implorandone la gratia dalla sua infinita clemenza. Perchè poi sua beatitudine resti accertata di promover un soggetto che per li riguardi de proprii meriti, e per la cognitione del paese, sia capace d'esercitar bene l'impiego, le viene humilmente rapresentato ch'il signore Creveo, agente costì del clero d'Ibernia, pottrebbe adempire le parti di buon pastore con sodisfattione de popoli, e con speranza di vantaggiare gl'interessi della santa religione. A questo fine sono stato ricercato di trasmetter a vostra signoria illustrissima le lettere ingiunte, et abbracciando volentieri una tal congiuntura per insieme rinuovarle l'espressioni del mio devotissimo ossequio bacio a vostra signoria illustrissima humilissime le mani. Di vostra signoria illustrissima e reverendissima humilimo et obligatissimo servitore, S.A. Tanari, abbate di S. Maria. Monsignor Cerri. (f. 24.)

25. *Enclosed in the preceding: Some members of the chapter of the diocese of Cork to Clement X. Undated.*

Beatissime Pater. Nos infra scripti, sedis apostolicae gratia in insigni

ecclesia cathedrali Corcagiensi in Hybernia capitulares, multiplici dignitatum titulo gaudentes, convenientes et tractantes de necessitate antistitis nostrae ecclesiae viduae, omni submissione proponimus vestrae beatitudini quod unanimiter postulemus nobis de benignitate et gratia sedis apostolicae concedi nostrae ecclesiae in episcopum et pastorem eximium dominum et magistrum Petrum Crevaeum, sacrae theologiae doctorem, et cleri Hibernici in urbe agentem, virum spectatae vitae, egregiae in rebus agendis experientiae, et natalium dignitate conspicuum. Quod si a beatitudine vestra impetraverimus, clero et civibus satisfactum iri in animas suscipimus. Sanctitatem vestram diu ad Dei nominis gloriam et ecclesiae firmamentum conservet Deus optimus maximus. Edmondus Sarsefeildus, cancellarius Corcagiensis, rector B. Mariae in Monte Shandon. Patricius Goulde, sacerdos et praecentor Corcagiensis, sacrae theologiae doctor. Dominicus Roche, decanus, et vicarius generalis Corcagiensis, prothonotarius apostolicus. Guilelmus Goold, archidiaconus Corcagiensis, sacrae theologiae doctor, et prothonotarius apostolicus. (f. 127.)

26. *Cardinal Marescotti to the cardinals of Propaganda Fide. Madrid. 24 July 1676.*

Eminentissimi e reverendissimi signori miei osservantissimi. Da un religioso Domenicano Ibernese che si trova in questa corte mi è stata recapitata l'acclusa contro l'arcivescovo Tuamense, che parimenti si trova qui, et al quale l'eminenze vostre si diedero per servite che io usassi ogni cortesia e buon trattamento; ma perchè io non ho cognitione della persona che mi scrive, ne qual fede possa darsi alle di lui assertioni, senz' haverne partecipato cosa alcuna al detto arcivescovo ho stimato bene trasmetterla originalmente all'eminenze vostre, acciò ne facciano quel caso che parerà alla loro somma prudenza; e le bacio humilmente le mani. Dell' eminenze vostre humilissimo e devotissimo servitore, G. Cardinal Marescotti.<sup>1</sup>

Sagra congregazione de Propaganda Fide, Romae, cum incluso. (f. 142).

27. *Cardinal Barberigo to Monsignor Cerri? Padua, 6 Dec. 1675.*

Illustrissimo e reverendissimo signore. Essendo stato eletto alla dignità episcopale il signor domino Dionisio O Coman in Ibernia sua patria, desidera egli di ottenere costì l'approvazione, come vostra signoria illustrissima havrà potuto comprendere dalla supplica dal medesimo presentata, e che mi dice essere nelle di lei mani. Questi è di presente lettore in questo mio seminario, e per virtù ed esemplarità di costumi veramente merita ogni grazia e favore. Io prego pertanto con ogni favore la bontà di vostra signoria illustrissima a volergli far in quest' occasione sperimentare gli

<sup>1</sup> Galeazzo Marescotti, named cardinal at a consistory held on 27 May 1675. Was nuncio in Spain from 1670—1675.

atti della singolare de lei umanità, sicura di obligare me stesso al segno maggiore ; e qui rassegnandole il mio ardente desiderio di servirla cordialmente, rimango di vostra signoria illustrissima, alla quale raccomando il sopradetto signore, che certo merita le gratie di vostra signoria illustrissima a cui mi rassegno, affettuosissimo per servirle sempre di tutto cuore, G. Cardinal Barbarigo etc. (f. 130.)

28. *Theobald Taaffe*,<sup>1</sup> earl of Carlingford, to Clement X. Undated. (1676 ?)

Beatissime Pater. Theobaldus Taaffe, comes de Carlingford, vicecomes de Corin et baro de Ballimor, Catholici exercitus olim in Hibernia capitaneus seu dux generalis, nec non regis Magnae Britanniae nuper apud caesaream majestatem legatus, reverenter exponit sanctitati vestrae quod sui antenates semper fuerunt religionis Catholicae Romanae acerrimi propugnatores, et ipse Theobaldus eorum vestigiis insistendo, non solum sua bona pro ejusdem religionis defensione perdidit, sed majorem sui sanguinis partem effudit, quodque divino fretus auxilio, divinum cultum in omnibus locis, oppidis et civitatibus suo dominio in temporalibus subjectis palam et publice in ecclesiis fieri curavit, ac haereticos ex eisdem terris fugavit, ita ut in illis regionibus magnus verae fidei protector habeatur, sicque nihil majori studio desiderat quam ejusdem fidei decus et incrementum. Hoc religionis zelo ductus iterum sanctitati vestrae exponit ecclesiam Aladensem in Hibernia, in districtu sui domini sitam, a decem annis et ultra pastoris solatio esse destitutam, unde eadem religio non parvum patitur detrimentum, quodque maxima foret fidelibus consolatio si ovibus afflictis de vigilanti pastore provideretur. Et quia periculum esset si dictae ecclesiae extraneus aut incognitus praeficeretur, ne regi, gubernio, aut populis ita benevisus et gratus quam nationalis existeret, supplicat humiliter sanctitatem vestram praedictus Theobaldus quatenus dignetur ecclesiae praefatae fratrem Jacobum etiam Taaffe, presbyterum ordinis Minorum strictioris observantiae Sancti Francisci expresse professum, sacrae theologiae lectorem jubilatum, et suae provinciae patrem, ac suum fratrem germanum, praeficere, qui eodem zelo motus unanimiter cum dicto Theobaldo totis viribus, verbo, opere, et exemplo Catholicam fidem propagare conabitur. Et orabunt etc. Quam Deus etc. (f. 132.)

29. *Cardinal the Landgrave of Hesse to [the Cardinal Protector] 12 Apr. 1676.*

Illustrissimo e reverendissimo signore. La cognitione ch' io ho del merito del fratello e nipote del padre Taaffe m'obliga ad esprimer novamente a vostra signoria illustrissima che riputerò sempre proprie le consolazioni

<sup>1</sup> Second Viscount Taaffe and first Earl of Carlingford.

e sodisfazioni del medesimo padre, quale in tal riflesso apprendo che hormai vi sia luogo di compatirlo, e di dar campo a suoi parenti così qualificati, che tiene in Londra et in Ibernìa, d'apprendere che la sede apostolica generosamente condona ogni difetto a chi ripone ogni fiducia nella clemenza della medesima, come ben fece detto padre, che alla prima chiamata comparve, non ostante i divieti fattagli dal medesimo re d'Inghilterra. Io prego però vostra signoria illustrissima a prottergerlo coll'efficacia, maggiore, assicurandola ch'io riconoscerò in propria persona il favore e sarò per conservargliene vere obligationi, con che mi ratifico di vostra signoria illustrissima. *No signature.* Cap. di 12 Aprile 1676.

*In different hand* : Sanctissimo domino nostro. Supplica il cardinale di Hassia pro Theobaldo Taaffe Hiberno comite de Carlinford. (f. 133.)

30. *Candidates proposed for bishoprics and offices in Ireland.* (1676).

Eminentissimi et reverendissimi domini. Humillime supplicatur eminentiis vestris ut pro sua pletate ac zelo erga fidei et disciplinae ecclesiasticae conservationem propagationemque in regno Hiberniae dignentur (prout postulare videtur necessitas) de pastoribus providere aliquot istius regni ecclesiis praecipuis ; quarum aliae a paucis duntaxat mensibus vacant, aliae vero jam a pluribus annis molesta laborant viduitate. Et quia procul dubio multi affectabunt ejusmodi ecclesiarum vacationes, e re visum est hic breviter nonnullorum nomina suggerere, quibus ob insignia merita, egregiosque in religionis et patriae obsequium constanter exatlantos labores, vota et cleri et populi suffragantur ad praesulatum, nec non obiter, cui quique ecclesiae et quo titulo, cum magna spe fructus praefici possit, indicare, uti praesulum et magnatum frequentiores litterae propalam attestantur obtestanturque studiosissime. Caeterum totius negotii dispositio eminentiarumstrarum judicio permittitur ultro et subijcitur.

In provincia Ultoniae. Archiepiscopus Armacanus intentissimis precibus rogat eminentias vestras ut dominum Thomam Fitz Simons aut episcopum constituent, aut certe vicarium apostolicum dioecesis Kilmorensis, ubi aliquot annos probe exequutus est officium vicarii capitularis, et juniores sacerdotes theologiam edocuit. Praefatus Armacanus frequentissime suis in litteris illum summopere laudat, affirmatque omnibus istius provinciae ecclesiasticis doctrina et prudentia et zelo facile antecellere : ac proinde magni interesse ad ecclesiastici regiminis decus eum ita, ut petitur, promoveri. Quam gratiam viro tam bene merito eo facilius concedere possunt vestrae eminentiae, quod numerus episcoporum in ista provincia jam diminuta sit duobus episcopis, Patricio Duffy, Clogherensi, et Daniele Mackee, Dunensi, qui ambo non ita pridem mortem obierunt.

In provincia Lageniae. Dominum doctorem Duiguin multiplici de causa dignum esse cui concedatur vicariatus apostolicus dioecesis Lelin,



locupletes testes sunt, archiepiscopus Armacanus, episcopus Waterfordiensis, episcopus Ossoriensis, et praenobilis vir Collonellus FitzPatricke, qui omnes unanimi consensu hanc gratiam pro ipso efflagitant, eo quo qui istam dioecesim jam regit, prae nimia senectute non valeat amplius tanti muneris onera sustinere.

In provincia Momoniae, ubi vacat sedes metropolitana. Dominus Thadeus O Brin, sacrae theologiae doctor, vir nobilis, doctus et grandaevus, nunc tandem, si eminentiis vestris ita videbitur, digne potest in archiepiscopum consecrari istius dioecesis metropolitanae Cassellensis; si quidem multoties antea praelati et proceres regni eum ad varios identidem episcopatus commendarunt, prout alias sacrae congregationi significatum fuit. Illustrissimus comes de Inciquin, ex nobilissima et semper inclyta O Brienorum familia, vir praepotens et magnae auctoritatis in ista provincia, semel atque iterum pro illo enixe intercessit per litteras ad agentem exaratas ad proponendum hoc ipsius desiderium sacrae congregationi; verum quidem est quod de episcopatu tantum Corcagiensi agebat, quin et spem dedit se suo patrocinio effecturum ut nulla unquam contra praedictum Thadaeum persecutio excitaretur aut molestia.

Dominus Jacobus Duleus, sacrae theologiae doctor facultatis Parisiensis, a moribus, doctrina, prudentia, integritate vitae, et modestia summo opere commendatus, olim rector collegii neophitarum in Urbe, nunc vicarius apostolicus dioecesis Limiricensis, quam summa cum prudentiae et pietatis laude continuo gubernat, omnium votis in ejusdem sedis episcopum expetitur, ac proinde eminentiis vestris instanter supplicatur ut virum tot meritorum praerogativis insignem, incolis Catholicis gratissimum, nec non ipsis acceptum Protestantibus, dignentur episcopali gradu decorare; quod indubitanter ad commodum redundabit religionis, et ad fidelium istius dioecesis maximam consolationem, eo magis quod ista dioecesis, licet ex principalioribus totius provinciae, jam a permultis annis episcopo destituta est.

Dominus Dermotus Hederman, vir doctrina, pietate et prudentia apprime ornatus, qui jam de praesenti strenuam et praeclaram novat operam in vinea Domini Hibernica, et studio inserviendi patriae, deseruit eam qua alibi gaudebat pinguorem fortunam, dignus est cui favorabiliter provideatur de vicariatu apostolico dioecesis Imilicensis jam diu vacantis.

In provincia Conatae. Dominus Joannes Duleus, sacrae theologiae doctor, vicarius generalis dioecesis Alladensis, quem plurimum commendant doctrina, prudentia, integritas vitae et religionis zelus, testimonio multorum maxime idoneus censetur qui ad vicariatum apostolicum istius dioecesis Alladensis promoveatur; sic enim (ut alia sileantur commoda inde emanatura) tandem aliquando finem faeliciter accipiet importuna illa et toties decantata controversia inter ipsum et praetensorem Joannem de Burgo.

Dominus Mauritius Dorcanus, vicarius generalis dioecesis Accadensis, sacrae theologiae doctor, vir prudentia et doctrina non mediocri praeditus, tot annorum quos in patria adjuvanda laudabiliter consumpsit meritis, necnon testimonio et commendatione archiepiscopi Tuamensis, Conatiae metropolitani, dignus omnino perhibetur qui ab annuentibus eminentiis vestris praemium ferat suorum laborum vicariatum apostolicum istius Accadensis dioecesis.

Episcopus Fernensis humiliter rogat eminentias vestras ut dominum Jacobum Cleer, virum probum et insigniter doctum, constituent coadjutorem ad succedendum episcopo Medensi, cujus ingravescens senectus tali videtur subsidio indigere. Quod totum Deus etc.

Eminentissimis et reverendissimis dominis sanctae Romanae ecclesiae cardinalibus sacrae congregationis de Propaganda Fide. Pro regno Hiberniae. (ff. 136-141v.)

31. *Monsignor Tanari to the cardinals of Propaganda Fide. Undated (1676?)*

Eminentissimi e reverendissimi signori. Non ostanti gli ordini mandati più volte dall' eminenze vostre per dichiarar che non l'abbate de Burgo, ma bensì il dottor Giovanni Duleo sia il vero vicario della diocesi Alladense in Ibernia, continua tuta via ostinato nelle sue pretensioni d'esser egli il vero vicario detto abbate de Burgo, con grandissimo disturbo di quella diocesi, pigliando per pretesto che, havendo egli havuti in diversi tempi due brevi per il vicariato apostolico di quella diocesi, gli sudetti ordini dell' eminenze vostre, mentre non fanno mentione del suo secondo breve, siano subreptitii, e per conseguenza ch'egli non può esser legittimamente rimosso da quel suo vicariato Alladense in fin a tanto che in essi venga espressamente rivotato quel secondo breve ch'egli hebbe. Però si supplica humilissimamente all' eminenze vostre che, per quietar simili torbolenze, si comprovano levar via ogni tal pretesto con far avvisar espressamente questo abbate de Burgo che tanto il secondo quanto il primo, e qualsi sia altro suo breve, s'intende rivotato negli ordini già intimatigli da parte dell' eminenze vostre, onde egli, non ostante quel secondo, o qualsivoglia altro suo breve per l'adietro ottenuto, debba a tali ordini ogninamente ubbedire senza più molestar il di sopra nominato Giovanni Duleo, dalle eminenze vostre tante volte dichiarato il vero vicario di quella diocesi Alladense. Quod totum Deus etc. (f. 156)

32. *Monsignor Tanari to Monsignor Cerri. Brussels, 7 Sept. 1675.*

Rimetto a vostra signoria illustrissima ingiunte due lettere di monsignor arcivescovo d'Armacano pervenutemi in questa settimana, sì perchè egli me lo commanda, sì anche perchè possa vostra signoria illustrissima referire

a cotesti eminentissimi signori le molte istanze che si contengono nelle medeme.<sup>1</sup> Per me l'ho esortato a mostrarsi intrepido nelle angustie che patisce, et a non pensare nemeno di chiedere licenza di abbandonare la sua chiesa, facendole animo a continuare le sue premure nel servizio di Dio, e nel vantaggio di quelli Cattolici.

Per la dispensa *ex defectu natalium* richiestami ad istanza di Patritio Duffi, ho risposto dovessi ricorrere a sua santità, accenandole inoltre che non poteva il Duffi allegare pretesto di buona fede hora che ha più anni in quà è stata dichiarata falsa la bolla pubblicata colà dal padre Taff.

Circa la seconda dispensa per Nicolo de la Hyde et Elina Aylmer, che s'appartengono in tertio et tertio consanguinitatis gradu, e che vorrebbero maritarsi in riguardo al loro reciproco affetto, et al pericolo nella donna di contrarre matrimonio con un heretico, ho scritto non allegarsi motivi sufficienti da poter dispensarli; ad ogni modo, perchè ho sentito essersi solito usar indulgenza maggiore con gli Irlandesi, ho dato facoltà al vicario generale Derense, della diocesi del quale sono i sudetti soggetti, di dispensarli quando sia vero il supposto pericolo e l'allegata parentela, e che esso li crede meritevoli di esser dispensati, nel che ho incaricata la coscienza del medemo.

In ordine alla terza dispensa, richiesta dal medemo prelado per Eugenio Meclaghlin, che vorebbe maritarsi con la nipote della prima moglie già morte, ho accennato non haver le facoltà opportune, essendo questa riservata a sua santità, alla quale, ho aggiunto, che credeva si dovesse aggiungere il nome della nipote, e la sua pertinenza con l'altra moglie, cioè s'era nipote in linea retta o in linea conlaterale.

Le controversie trà li due vicarii generali costituiti nella diocesi Aladense dal metropolitano e dal vescovo Elfinense, sento dal canonico Agretti essere state decise da cotesta congregazione in favore del primo, che si chiama Giovanni Duleo; onde ho mostrato supporle quietate, in vigore di quanto era stato scritto di costà a monsignor Elfinense.

Per gli altri particolari contenuti nelle lettere di monsignor Armacano, le risoluzioni dovranno provenire da vostra signoria illustrissima, alla quale ho creduto mio debito il partecipare quello ho risposto al suddetto prelate, per subordinare, come farò, me stesso ai sentimenti di cotesti eminentissimi signori, e di vostra signoria illustrissima, della quale mi pregierò d'esser sempre, divotissimo et obligatissimo servitore, A. Tanari, abbate di S. Maria. Bruxelles, 1 Settembre 1675. Illustrissimo e reverendissimo signore, padron colendissimo, monsignor Cerri. (ff. 157-162.)

33. *Monsignor Tanari to Monsignor Cerri. Brussels, 5 Oct. 1675.*

Illustrissimo e reverendissimo signor padron colendissimo. Mi replica

<sup>1</sup> Note in margin: L'altra lettera dell'Armacano 'si porta nella congregazione particolare d'Ibernia, che va per manus.

monsignor arcivescovo Armacano le sue istanze perchè da cotesta sagra congregazione non si venghi all' elezione di nuovi vescovi nell'Ibernia, e mi ricerca di rappresentare a vostra signoria illustrissima le ragioni addotte dal medesimo. Le invio perciò ingiunta la copia della sua lettera, non sovvenendomi ch'aggiungere a quanto sopra tale particolare le ho significato con mie dell' 14 Settembre.

Eugenio Meclaughlin, del quale si parla in altra lettera del sudetto prelato, et in una mia delli 7 Settembre, desiderarebbe essere dispensato per maritarsi con Juana Kelli, nipote in linea collaterale della defonta sua prima moglie. Sono della diocesi Derense; vivono in incesto continuo entro d'un'isoletta lontana 9 miglia dal continente, vedono il paroco una volta l'anno; ne potendosi indurre a lasciare il peccato, è da temersi che moiano in esso, o che diventino eretici, se non ottengono la dispensa per la quale in loro nome supplica monsignore Armacano, aggiungendo essere questi caso di necessità, e essere il detto Eugenio povero contadino.

Mi vien riferito che monsignor Dublinense habbi mandata al suo clero una lettera stampata in Inglese, che è stata ricevuta con dispiacere di tutti, e con mala sodisfattione del medesimo vice-re. Inoltre mi s'asserisce che in tempo che era segretario di cotesta sagra congregazione il signor Cardinale Alberici, fu proibito a tutti li vescovi dell' Ibernia lo stampare in materia di controversia senza l'haverne prima di costà ottenuta l'approvazione; e mi si fa istanza di pregare vostra signoria illustrissima di rimettermi una copia autentica di tale decreto, per poterli notificare alli sudetti prelati.

Non sono ancora sedate le controversie che vertano tra li vicarii generali della diocesi Alandense, ne è bastato l'inviarle con traslato latino dell' eminentissimo Altieri scritte a favore di Giovanni Duleo. Hora scrivono haver il dottor de Burgo pretese d'esser vicario non solo per esser costituito tale dal vescovo Elfinense, più antico suffraganeo in assenza del metropolitano, ma anche perchè simile dignità l'è stata concessa da nostro signore con due brevi, de quali l'uno si sa essere nullo, e l'altro si suppone esser valido. Il primo motivo vien tosto dalle sue sudette lettere, che dichiarano insussistente la deputatione fatta dall'Elphinense, ma il secondo credono che persista nel suo vigore mentre no è abrogato il secondo breve, anzi non ne vien fatta alcuna menzione. Ricorrono perciò a vostra signoria illustrissima acciò si degni farli di nuovo pervenire li sentimenti di sua beatitudine nelle forme opportune.

Mostra temere monsignor Armacano che dall Dublinense si procuri d'attrarre il regno d'Irlanda sotto la giurisdictione della nuntiatura di Francia, di dove asserisce esser stati inviati colà alcuni ordini, a quali si era risposto supponendosi che quel regno continui a dipendere del ministro apostolico di Fiandra. Sopra di ciò le ho scritto non essere a mia notizia che da sua



santità si fusse decretata cosa alcuna contraria al solito uso, e che addossano a mio carico procurare di renderlo consapevole della mente di sua beatitudine. E mentre alle cose d'Ibernia imploro la benigna assistenza di vostra signoria illiustrissima, auguro pure a me stesso la sorte di godere la sua pregiatissima gratia ; e le bacio humilmente le mani. Bruxelles, li 5 Ottobre 1675. Di vostra signoria illustrissima e reverendissima humilissimo et obligatissimo servitore, S. A. Tanari, abbate di S. Maria. (ff. 158-159v.)

34. *Enclosed in the preceding : B. Oliver Plunket to Monsignor Tanari.*  
II Aug., 1675.

Illustrissimo signore mio padrone colendissimo. Pochi giorni sono scrissi a vostra signoria illustrissima una prolissa lettera, e frà l'altre cose scrisse della morte del arcivescovo Cassellense, monsignor Burgatto, il quale fu prelato degno d'ogni lode. Hora mi si racconta che monsignor Linceo, arcivescovo Tuamense, sia passato a miglior vita nelle Spagne. Questo prelato era d'ecclesiastici costumi, e patì assai in questo paese, più per così dire de falsi fratelli che da Protestanti. Il signore canonico Joyce le potrà dare raguaglio de suoi affari. Con sommissione dico che non convien far novi vescovi in questo regno, per la gran povertà de Cattolici e delle diocesi, e se quì si farà un 50, *actum erit de nobis*. Questo parlamento farà edditti rigorosi, e sforzeranno i nostri a fare giuramenti contra la nostra fede, e chi non giurerà e protesterà, perderà le possessioni et i beni. Il nostro vice-re è partito per Inghilterra ; dicono che sia per ritornare. Si portò con gran moderatione nell'executione delli editti publicati contro li nostri. Sono già due anni che li conventi de regolari sono dispersi, e se li Francescani o altri faranno quì radunanze e capitoli provinciali in queste circostanze, gli stimoleranno li adversarii a fare novi editti e più rigorosi contro di noi, e sarebbe molto a proposito che vostra signoria illustrissima scrivesse al provinciale de Francescani di tralasciare ogni capitolo infino che vederemo che sarà di questo 50 ; et io ordinì a tutti nostri della provincia Armacana d'esser cauti e segreti ne'loro andamenti, per non provocare li adversarii; è necessario caminare in queste congiunture con gran timore, e prudenza; se li patimenti verranno per la fede pura, *gloriabimur in tribulationibus* ; ma se dall' imprudenza, *perditio nostra erit ex nobis*. Haec hactenus.

Hora ella mi farà gratia di risolvermi alcuni casi, e favorirmi con facoltà di dispensare in alcuni casi. Venne a questo regno 7 anni sono un tal frà Giacomo Taafe, con una bolla dandoli authorità di nuntio straordinario o di legato. La bolla fu finta e straminea, del che il signor Agretti le darà piena informatione. La bolla fu quì creduta vera per alcuni mesi, et uno di commissarii di questo frà Giacomo dispensò con un figlio d'un prete *in defectu natalium ad hoc ut possit promoveri ad praesbyteratum et ad beneficia curata*, e così fu ordinato in virtù di questa dispensa. Il nome del prete

è Patricio Duffii. Hora che questo prete fu ordinato bona fede, stimando l'autorità del padre Taafe esser vera, che cosa s'ha da fare? Io so che *requiritur dispensatio papalis in tali casu*, ad presbiteratum, et alia dispensatio ad hoc ut ille illegitimus possit habere beneficium curatum seu habens curam animarum; così parlono i canoni nel titolo *de filiis presbiterorum et de filiis presbiterarum* in 6; e perciò io ordinai al prefato sacerdote, il quale è della diocesi Clogherense, che non celebrasse o ministrasse infino che io consultasse vostra signoria illustrissima. Di più io sono d'opinione che benchè bona fides excuset quando irregularitas vel censura dependet ab actibus propriis seu ex delicto, nientedimeno stimo che bona fides non excuset ab irregularitatibus ex defectu natalium provenientibus; e perciò se vostra signoria illustrissima stima ciò necessario, la prego di communcarmi facoltà di dispensare con il detto signor Patricio in praedicta irregularitate, acciò che possi servire alle anime, già che bona fide fu fatto prete, e già che il prete è di buona vita.

Un tal Nicolo de la Hyde è povero gentil huomo, et lui et suoi persero tutte le possessioni per esser Catolico ne tempi di Crumwello usurpatore, ne le furono mai restituite. Hora questo signore Nicolo de la Hyde vorrebbe pigliare per moglie Elina Aylmer; sono in tertio et tertio consanguinitatis gradu. Questa Elina ha competente dote, et ha affetto al signore Nicolo. Supplico vostra signoria illustrissima di darmi facoltà di dispensare con loro già che vi è ancora pericolo che questa essendo Cattolica pigli per marito qualche settario. Li sudetti Nicolo de la Hyde et Elina sono della diocesi Derense. Vi è una isoletta nel mare settentrionale, 4 miglia del continente, oltra la quale non si vede ne si trova più terra. Appartiene alla diocesi Derense. L'isoletta e mezzo miglia lunga, e larga. In questa habita un povero contadino Eugenius Macloghlin, il quale doppo la morte della moglie ha presa in cassa la nipote della moglie, e vive con essa in incesto. Il parocho va solamente una volta l'anno al detta isoletta, ne poteva persuadere il detto Eugenio di lasciare il peccato, e tandem li persuase di pigliarla per moglie in caso che si trovasse la dispensa, et acìo egli consentì. Hora la supplico di mandarmi facoltà comunicabile al vicario generale di potere dispensare con questi, ad evitandum peccatum et scandalum; et ancora nelli dui altri casi.

Le facoltà e privilegi concessi a monsignor Patricio vescovo Medense sono già spirati; la supplico di procurare che si rinovino e mandino, perchè il buon prelato ne ha bisogno, e furono rinunciati a tutti li altri.

Fu inviato alla diocesi de Killalla nella provincia Tuamense, con breve apostolico, il dottore Giovanni de Burgo, il quale fu incarcerato, e poi de giudici criminali condemnatus ad perpetuos carceres, et ad solutionem centum librorum ac ad confiscationem omnium bonorum mobilium et immobilium. Ha già sei mesi in carceri, e non ha da mangiare; e necessario

che patischi perchè la sentenza fu rigorosa ; perchè vicarii apostolici sono quà più odiati che l'istessi vescovi orthodoxi. Io ho la copia della sentenza data contro di lui ; che farà il poveretto ? no ha da mantenersi. Spero che la sagra congregazione li mandarà qualche aiuto, essendo egli venuto quà d'ordine de patroni. Vostra signoria illustrissima scuserà tanto incomodo che le do, et ancora la maniera rozza don la quale scrivo molti affari in una lettera per sparagnar spese della posta.

Mi ero dimenticato d'informarla come il padre Antonio Dogherti, quale fu provinciale de Francescani, è prigionie nella città Derense questo anno e mezzo. L'editti quì sono rigorosi contro li prelati, contro i vicarii generali, e contro li regolari ; ma non toccano li preti secolari o li parrochi, e vorrebbero che li preti secolari fossero acefali, e senza capi.

Alli dodici del passato, l'abbate Luka Plunketti, vicario generale Derense, fu accusato *criminis laesae maiestatis* nella città di Lifford nella contea di Tirconel, et ancora fu processato per esser vicario generale ; ma li informatori non potevano provar nulla, et il giudice, essendo amico del cavagliere Nicolò Plunketti, lo fece scarcerare, et assolvere, con confusione delli informatori.

Il signore canonico Joice le potrà informare delle discordie che sono nelle diocesi Aladense o Killalla dopo la prigionia del Dottore de Burgo. Il vescovo Elfinense costituì un vicario generale nella detta diocesi con consenso del dottore carcerato. Il metropolitano avanti l'essilio costituì un altro, il cui nome Giovanni Duleo ; et sic orta est contentio inter fratres, qui erit melior et superior, e se non si manderà commissione a qualche persona di decider queste contese, venient scandala ; e per fine lo fo riverenza. Di vostra signoria illustrissima e reverendissima servitore divotissimo et obligatissimo, Thomas Cox. Li 11 Agosto 1675. Dublino. A monsieur monsieur de Pruison a Bruxelles. Post paid to London. (ff. 160-161v.)

35. *Monsignor Tanari (probably to the Cardinal Protector of Ireland) Brussels, 21 Dec. 1675.*

Eminentissimo e reverendissimo signore padron colendissimo. Vostra eminenza con sua lettera del primo Ottobre 1675 si degnò d'avvisarmi essersi da cotesta sagra congregazione prorogato il solito sussidio al convento delli Domenicani Ibernese in Lovanio, ordinandomi insieme d'incaricar il ritorno all'esercitio della missione in Ibernia alli due frati che di presente si trattengono in Londra. Obedì al commandamento di vostra eminenza, ma nella piena esecuzione del medesimo havendo incontrata alcuna difficoltà, ho creduto mio debito l'humilmente rappresentar gliela, assieme con una riverente informatione de quello succede in questa materia. Il padre Domenico Kelli, per haver portate nell' anno 1668 in Ibernia lettere del

signor cardinal Barberino con le quali si scoperse la falsità della bolla pubblicata colà dal padre Taaf, commise secondo le leggi di quel regno un delitto di lese maestà, e bench'egli sia sicuro d'incontrare una crudelissima persecutione, è pronto però di ritornarvi, quando apparisca esser tale la mente della sacra congregatione; ma il padre Patrito Mattei, tutto che sia nominato nel catalogo esibito a signori cardinali, et habbia studiato alcuni anni in Lovanio, ad ogni modo suppone non esser ivi stato nudrito in conto del sussidio della sacra congregatione, e si crede esente dell'obbligo d'esercitare la missione in Ibernia. Per chiarire la verità del fatto, dopo alcune diligenze col priore del convento in Lovanio, ho ritrovato esser vera l'assertione del padre Mattei, mentre il predetto catalogo contiene tutti quelli che di là sono passati alle missioni in Ibernia senza distinzione di chi vi s'è trasferito per adempire la mente della sacra congregatione, o per altri particolari interessi, et ho successivamente ricavato l'annnesso catalogo, in cui si pretende di render conto de soggetti che sono vissuti a spese della sacra congregatione, ma non si mostra d'haver pienamente soddisfatto a quello portava la loro obligatione.

Dell'anno 1668 non si parla, quasi che non fosse stata pagata l'ordinaria pensione, e da quel tempo in quà altri sono preparati per portarsi alle missioni, et altri obbligati delle loro indisposizioni a mutar clima, altrove si ritrovano per terminare li studii, e nissuno è passato a compire le sue parte in Ibernia. Per sodisfare tali difficoltà, si risponde da padri dover essi veramente inviare ogni anno quattro soggetti in Ibernia, ma che nelle correnti guerre riuscendo scarso il sussidio annuo per mantenere quattro frati, se gli potrebbe rilassare qualche cosa della puntuale esecuzione del loro debito, oltreche essendosi ancora praticato altre volte per l'addietro che li frati nudriti a spese della sacra congregatione, invece di partire subito terminati li studii, attendevano all'esigenze di quell'convento per sino erano provveduti di successori idonei, si dovrebbe hora più facilmente tollerare la continuazione dell'esempio, mentre con alti missionarii usciti dello stesso convento viene abbondantemente supplicato.

Dal racconto sudetto vedrà l'eminenza vostra essersi incorsa da' padri qualche trascuraggine per lo passato, e facilmente potrà comprendere la neccessità d'approbarvi provvedimento per l'avvenire. Altre volte era stato introdotto che li quatri soggetti mantenuti a spese della sacra congregatione, nel principio delli loro studii giurassero nelle mani del'internuntio di passare alle missioni d'Ibernia doppo haverli compiti, ma l'espediente non parerà forse totalmente opportuno, perchè detti frati, anche fatto il solito corso delle scienze, possono riuscire incapaci d'essere missionarii, come l'esperienza l'ha mostrato più volte, tanto più che simile deputatione può cadere allo spesso sopra soggetti di mediocre habilità, poichè destinati per sempre dalla sacra congregatione all'esercitio delle missioni, non possono



mai applicarsi all'occorrenze particolari del convento o dell'ordine. Se l'intentione dell'eminenze loro restasse adempita dal numero de missionarii attuali che sono usciti dal detto convento, senza riguardare se siano ivi vissuti coll'annuo sussidio, o con altro denaro, si potrebbe continuare a rimettersi alle diligenze de padri, mentre a loro comple anche per provato interesse l'esercitare molte missioni, e l'uso di queste ne tempi presenti è meno necessario che quando l'Ibernia era destituta de vescovi. Ma se all'incontro la sagra congregatione persistesse nel sentimento di volere che divenghino missionarii quei soggetti medesimi i quali sono alimentati col suo sussidio, e che subito terminati li studii ritornino nel loro paese, sarà indisponibile, a mio credere, che l'accennata prudenza dell'eminenze loro prescriva qualche regola per l'avvenire. Et io mentre mi gloriarò d'esercitare la mia obediencia nel farla metter in esecuzione, faccio intanto a vostra eminenza profondissimo inchino. Bruxelles, 21 Xbre 1675. Di vostra eminenza humilissimo devotissimo et obligatissimo servitore, S. A. Tanari, abbate di S. Maria. (ff. 195-8.)

36. *A petition to Propaganda Fide on behalf of B. Oliver Plunket. Undated.*

Eminentissimi e reverendissimi signori. L'arcivescovo Armacano, primate d'Ibernia, espone humilissimamente all'eminenze vostre qualmente alcuni regolari in Ibernia dicen tre o quatro messe nei giorni festivi, ed etiandio nei giorni feriali si fanno lecito di celebrarne più d'una, pertanto egli supplica humilissimamente l'eminenze vostre di far loro intimar dai loro generali che ogninamente s'astenghino da così scandalosa essorbitenza, perchè essi, se non ne ricevono l'intimatione dai loro generali, o procuratori generali, non ubediranno a verun divieto o inhibitione degli ordinarii. Quod totum Deus etc.

Alli eminentissimi e reverendissimi signori li cardinali della sacra congregazione di Propaganda Fide. Per l'arcivescovo Armacano in Ibernia.<sup>1</sup> (ff. 199-200v.)

<sup>1</sup> Along with the foregoing papers are two copies of the decree of Clement X, 10 July 1671, inhibiting Irish bishops from pontificating on the continent, even with the permission of the local bishops. See Brady, op. cit., ii. 356.

The first copy is signed: 'Vidi praesens decretum et promitto ipsum observare. Romae, die 11 Junii 1676. P. Patritius, episcopus Clogherensis, manu propria.'

The second is signed: 'Ego Fr. Marcus Forstall Hibernus ordinis eremitarum S. Augustini, in sacra theologia magister, de ecclesia sive episcopatu Kildariensi regni Hiberniae provisor per breve felicis memoriae Clementis Papae X, expeditum Romae sub die 30 Julii 1676, pontificatus ejusdem anno 7, promitto ac juro servare pontificium decretum ut supra; et in fidem propria manu subscribo, Viennae, hac die 22 mensis Augusti anno 1676. Ego idem Marcus qui supra.'

Franciscus Dei et apostolicae sedis gratia archiepiscopus Thessalonicensis ejusdemque sanctae sedis apud sacram caesarem majestatem Leopoldum in imperatorem electum, nec non per Germaniam cum facultate legati de latere nuntius, universis et singulis has praesentes inspecturis et audituris fidem facimus et attestamur fr. Marcum Forstall suprascriptum coram nobis constitutum promississe, jurasse, ac se propria

## SECTION III

37. *Proceedings of a session of the congregation of Propaganda Fide concerning Irish affairs 20 Apr. 1676.*

Ibernia. Die 20 Aprilis 1676 habita fuit congregatio particularis super rebus Hiberniae, in qua interfuerunt eminentissimi et reverendissimi domini cardinales deputati infrascripti, videlicet, De Albicis, Chisius, Alterius, Columna, Nortfolcke, et Azzolinus, et Cerrus secretarius, qui retulit prout infra :

Da più scritture rimesse in diversi tempi alla congregazione particolare d'Ibernia si raccolgono due punti principali da decidersi dall'eminenze vostre.

Il primo, le controvesie e disordini de regolari in quelle parti, et in secondo, la provista o in tutto o in parte delle chiese di quel regno.

1. Quanto al primo, per cominciare delle controversie. Più volta è stata fatta istanza a questa sagra congregazione dal P. Tomasso Haroldo (già noto all'eminenze vostre) e da altri di Momonia e di Lagenia, per la divisione della provincia, adducendo primieramente per motivo l'ampiezza della medesima, quale abbraccia tutto il regno, che comprende quelle quattro nationi, anticamente regni, Momonia, Lagenia, Ultonia, e Connacia, nelle quali al presente sono 63 conventi, cioè 22 in Momonia, 18 in Lagenia, 13 in Connacia, e 10 in Ultonia, che per visitargli tutti si ricerca il viaggio di 1500 miglia Ibernese, che ridotte in Italiane fanno 2500 miglia, e la maggior parte del anno sono strade pessime ; di modo che il provinciale non solo non li può visitare tutti ogn'anno (come l'obligano i statuti generali della regola) ma, o rarissime volte o mai non li visita in tutto il suo triennio ; onde manca ne' religiosi l'amore e timore verso il superiore, si rilassa la disciplina regolare, e li delinquenti restano impuniti, poichè i superiori locali non hanno l'autorità che ha il provinciale, ne ponno da questo ricorrere per i rimedii opportuni per l'istessa ragione della lontananza ; onde molti religiosi divengono anche apostati. E quando si desse il caso che potesse fare ogn'anno (conforme al suo obbligo) l'accennata visita, non potrebbe in ogni modo applicare a disordini de conventi, poichè gli converrebbe trattenersi pochi giorni per luogo, e quelli sarebbe costretto impiegarli in ricevere e render visite a nobili, essendo molto venerato in quelle parti il provinciale. Al che s'aggiunge che dovendo andare a cavallo almeno con un segretario, un secolare, e due otre servitori a piede, insieme col commissario della

manu subscripsisse, ut supra continetur. Et in fidem has praesentes nostrae manus subscriptione ac sigilli nostri impressione volumus communiri. Datum Viennae Austriae ex palatio apostolico nostrae solitae residentiae, die xxii mensis Augusti anno 1676, apostolica sede vacante. Franciscus archiepiscopus Thessalonicensis, nuntius apostolicus. *Seal.* Franciscus Tucci, auditor generalis et cancellarius.'

natione nella quale visita, il guardiano del convento donde parte, e qualche altro padre, parimente con servitori, sarebbero sei o sette a cavallo, et altrettanti a piede, con ammiratione de secolari Cattolici et eretici che li vedessero, oltre al pregiudizio che causerebbe a conventi et a nobili, che sogliono fare a gara per riceverlo ; il che cesserebbe se il provinciale fusse della natione, e informato delle loro qualità.

A quest'obbligo e necessità di visità si pretende non possano supplire li visitatori che manda ogn'anno per la provincia il provinciale o generale, e ne anche li tre commissarii eletti nel capitolo provinciale del' 72 per le tre nationi nella quale non risiede esso provinciale, poi che li visitatori non si stimano come l'istesso provinciale, hanno facoltà solamente di sentire e riferire, e da statuti generali *de visitoribus capite 7mo* vien loro espressamente proibito di dispensare nelli statuti provinciale, e nelle sentenze datte e pene imposte dal provinciale o diffinitorio, ricevere novitii, licentiar frati fuor di provincia, dar dimissorie, istituire predicatori e confessori, con altre cose simile necessarie che può far il provinciale o per se o col suo diffinitorio. E li tre commissarii hanno parimente giurisdizione delegata, e ristretta solamente a ricevere li novitii all'habito e professione, a dar dimissorie, e licenza a frati di convento in convento della natione alla loro missione soggetta ; onde non ponno remediare a casi alle volte più necessarii, oltre che il commissario costituito per Momonia risiede nel convento di Kinalchin in Connacia, del quale è guardiano, dove risiede ancora il provinciale, di modo che tanto è difficile il ricorso a questo quanto a quello. E di più pretendono tali commissioni contro le costituzioni generali dell'ordine, titolo *de receptione novitiorum, capite primo*, dove espressamente si proibisce al provinciale di commettere l'esame de novitii ad altri, incaricandosegli in coscienza che sia tenuto essaminarli per se medesimo.

Ma quando anche ogn'altra cosa cessasse, dicono che mai però resterebbe provveduto alle spese eccessive che fanno i vocali per portarsi al capitolo provinciale, et alle gelosie e sospetti che cagiona (particolarmente in questo tempo) negl'eretici un tal concorso, poichè oltre alli vocali, intervengono in detto capitolo 63 guardiani, il provinciale, il custode, 4 diffinitori, almeno due padri di provincia, alcuni lettori, et altri sacerdoti per essere essaminati et ammessi alla predica, tutti col loro servitore, e gl'eretici stimano ogni simile congresso d'ecclesiastici esser conventicola per sollevare il regno. Per quali cagioni di spesa e troppo gran concorso s'indusse Papa Nicolò 4° ad ordinare che li custodi più vecchi d'una provincia non intervenissero più al capitolo generale, ma in nome di tutti mandassero un solo, che però si chiamava *custos custodum*. E dal 1612 al capitolo provinciale di Kinalchain<sup>1</sup> in Connacia fu decretato che non intervenissero più li discreti locali, et il numero de guardiani fu ridotto ad otto, dal che cominciò

<sup>1</sup> For an account of this chapter, see *Anal. Hib.*, vi. 122.

la partialità, non potendo pochi resistere al provinciale e suo difinitorio ; quale partialità seguita anche hoggi contro la Momonia, procurando sempre li provinciali d'altre natione componere il difinitorio di religiosi loro partiali.

Et a tutto questo s'aggiunge che li vocali vecchi, o altrimenti impediti, non ponno intervenire al capitolo ; onde il provinciale supplisce il loro voti in persone presenti, contro il sagra concilio Tridentino *sessione* 25, *capite*, 6, dal quale ancora li statuti generali del'ordine comandano l'osservanza.

Per secondo motivo della divisione si porta l'antipatia naturale et invetriata trà dette nationi e diversità di lingua e costumi, dal che risulta frà essi una grande diffidenza, e che ognuno procura di pregiudicare all'altre.<sup>1</sup>

Per terzo, si rappresenta l'impossibilità di rimediare altrimenti agl'abusi che commettono contro la regola i religiosi nel vestire, cavalcare, e maneggiar denari, con scandalo anche dell'istessi eretici come ha dimostrato l'esperienza da cinquanta e più anni in quà.

Et in ultimo, che per le medesime ragioni dell'ampiezza della provincia e riforma della disciplina regolare fu divisa in quattro la provincia fondata dal beato Giovanni da Capistrano nelle parti ultramarine d'Austria, Boemia, Ungaria, e Polonia ;<sup>2</sup> si separorno gli osservanti da conventuali, e fu divisa la provincia discalzata di S. Giovanni Battista dalla sacra memoria d'Allessandro 7mo, solo perchè il provinciale non poteva visitarla ogn' anno a piedi.

Concludendo che per queste et altre ragioni si domanda da 50 anni in quà la divisione della provincia, e fu ottenuta nel capitolo generale Toletano, e data poi la facoltà di procurarne la confirmatione della santa sede, nel capitolo provinciale 1672.

Rispetto poi al modo, suggeriscono che si potrebbe unire la Momonia con la Lagenia, e la Connacia con l'Ultonia, sì per il sito come anche per l'uniformità delle lingue e costumi ; e caso che s'incontrasse difficoltà d'unire la Lagenia con la Momonia, ciascheduna di queste fa istanza d'esser provincia da se, supplicando la Momonia che nella distribuzione de collegii che ha detta provincia, si conceda ad essa questo di S. Isidoro col suo novitiato di Capranica, nel quale si mantengono da 50 religiosi. Alla Lagenia, quello di Lovanio, che mantiene poco più di 30 frati ; et alle altre due nationi (havendo minor numero di conventi) quello di Praga,

<sup>1</sup> This national antipathy on the part of the Anglo-Irish members was not the secondary but the real motive for seeking the division of the province, and any one acquainted with the insubordinate careers of the prime movers (Harold, Coppinger, and Saul) must smile at their audacity in representing to the cardinals of Propaganda their zeal for strict observance. The Old Irish had never desired any division, but their Anglo-Irish brothers had done everything to secure it, and to obtain for their own exclusive use the colleges at Louvain, Rome, and Prague.

<sup>2</sup> In the year 1633.



dove soggiornano 60 religiosi. E che alla stessa Momonia (alla quale tocca il convento di Yochelia, donde si pretende avesse origine la provincia) debbe rimanere il nome di provincia d'Ibernia, col sigillo antico, e precedenza, conforme fu decretato nel detto capitolo Toletano. E l'altra debbe chiamarsi provincia di S. Patricio, e sedere dopo l'altra.

Per parte poi del collegio di S. Isidoro,<sup>1</sup> che impugna la divisione sudetta, si mette in consideratione all'eminenze vostre, che di quattro parti del regno, solamente la Momonia, anzi alcuni di essa compagni di Valesio (noto alla sagra congregazione) fan questa istanza, cioè Tomasso Haraldo, Francesco Coppingero, Antonio Saulo, con altri loro complici, che non dovrebbero sentirsi contro il miglior giudizio de padri difinitori ed aitre della provincia. Che tal divisione disunirebbe maggiormente gl'animi. Che la provincia d'Ibernia dal tempo di S. Francesco in quà sempre è stata ben governata, ne si sa vedere per qual ragione più adesso che allora debba dividersi.

Et in ultimo, che se bene nel capitolo Toletano fu concessuta la divisione, ciò fu non dimeno con conditione se fosse piaciuta a padri della medesima provincia, e se da Nostro Signore fosse stata confermata; onde mentre a padri di provincia non è mai piaciuta, anzi dal provinciale presente, et anche perchè da Nostro Signore non solo non è stata confermata, ma per gl' accennati motivi espressamente denegata dall'eminenze reverendissime nella congregazione particolare del '72; supplicano che non si conceda in conto alcuno, particolarmente in questi tempi sì calamitosi per l'editto publicato contro i Cattolici, e per non dare occasioni a Domenicani et Agostiniani di fare la medesima istanza.

2. Monsignor Armachano non dimeno loda la divisione, asserendo che in altra maniera non potrà mai rimediarsi agl'abusi di quei religiosi; onde supplica ancora che si mandi colà un visitatore, ma che sia forestiero, acciò habbia da operare senza alcun riguardo; poi, che frà l'altre cose, detti religiosi sgridano publicamente all'altare quelli che non li danno limosine, onde molti s'astengono d'andare alla Messa per fuggire la loro importunità, et i parroci sono costretti aspettare all'altare sino a tanto che i regolari fanno la cerca, per il che specialmente i nobili si dolgono d'esso Armachano che non provvede a simili disordini. Di più, che un tal Michele della diocesi Derensi, havendo havute parole con un giovane Cattolico, l'accusò di crassatione, ma scopertasi la calunnia, si portò nel convento d'Armach, e finito l'anno fece professione, ma havendo inteso poi che li sbirri l'andavano tracciando, fuggì al convento di Pontana, onde egli rappresentò questo fatto al guardiano, quale nel mese d'Agosto 71 promise mandarlo fuori del regno, ma d'Ottobre susseguente lo vidde nel medesimo convento che stava confessando (senza la dovuta licenza) alcune donne, insieme con due altri frati

<sup>1</sup> Of the Irish Franciscans at Rome.

giovani ; onde fece istanza d'essaminarli al guardiano, et al padre Giovanni Brady, diffinitore, ma non volsero ; anche questo s'alterò con esso, dicendogli che ciò facevano in vigore de loro privilegi. In oltre, che un tal frate Giorgio Caddan, per essergli stato impedito il mendicare a gl'altari parochiali, fece un impostura al Duleo, vicario generale, e benché fosse scoperta, nondimeno da suoi superiori fu mantenuto a mendicare nella diocesi d'Armagh, come se fusse la cloaca de frati perversi.

Concludendo, che gl'abusi sono grandi e frequenti, e non vi è frate che non habbia cavallo e servitore, e non vada ben vestito, con tutto che possano andare a piedi e vestire di panno ordinario ; onde parerebbe necessario, per far qualche remedio agl'accennati sconcerti, che non si facesse da alcuna religione novitiato in Ibernìa, ma fuori del regno in quei conventi dove è l'osservanza regolare, come ne fa particolare istanza il vescovo Medense.

E per li medesimi motivi monsignor Airoidi, allora internunzio di Fiandra, che trasmesse queste suppliche, approvando tale istanza del visitatore, aggiunse che un Fiammengo sarebbe stato al proposito per la maggiore uniformità della lingua e di natura, che rendono meno odioso il titolo di forastiero.

3. Anzi con altra sua rispondendo alla sagra congregazione sopra un soggetto proposto dal procurator generale de Cappuccini per prefetto delle missioni, dice che detti religiosi si sono sempre portati in quel regno con la dovuta attentione et esemplarità, ma nello stato presente si stima superfluo, anzi dannevole al buon servizio della chiesa, tenervi missionarii, perchè questi sono necessarii dove non è capo ecclesiastico, onde essendo hoggi l'Ibernìa provveduta di vescovi e vicarii, li missionarii, con havere facoltà immediata dalla sagra congregazione, servono solo a cagionare sconcerti, conformi alli richiami havutisene più volte in quella nuntiatura, che però stimarebbe molto conveniente in vece di spedirvi nuovi missionarii, sopprimere le missioni già concesse.

4. Potendosi anche avanzare la spesa di scudi 120 annui che fa la sagra congregazione in Lovanio per mantenere quattro religiosi Domenicani Ibernese, quali, finiti li studii, debbono tornare ad esercitare le missioni alla loro patria ; onde perchè si sono havuti rincontri che ciò venga alle volte trascurato col fondamento che le missioni siano dagl'altri padri del medesimo collegio assistite, rappresentò il signor internunzio che se la mente della sagra congregazione resta adempita, purché si mandino quattro soggetti di detto collegio, benché non siano di quelli alimentati col sussidio dell'istessa sagra congregazione, si potrebbe continuare di rimettersi alle diligenze de padri, mentre a loro comple anche per privato interesse havere molte missioni, l'uso delle quali (come si è detto) è meno necessario ne tempi presenti di quello era quando l'Ibernìa era destituta di vescovi ; ma se poi la sagra congregazione vuole che vadano missionarii

quei medesimi che sono mantenuti col sussidio suo, è necessario pigliare qualche provvedimento, non parendo sufficiente quello altrevolte introdotto, che nel ingresso del collegio giurino in mano dell'internunzio di portarsi, finiti li studii, alle missioni, potandosi dare il caso che molti rimangano inabili a tal ministero.

5. Ha anche dato memoriale ultimamente l'agente d'Ibernia col quale in nome del arcivescovo Armachano supplica che si proibisca a regolari di quel regno il celebrare più messe ne giorni feriali senza necessità, abusandosi continuamente de loro privilegi, arrivando sino a pretendere di poter dispensare in 2° grado, prendere denari per i sacramenti, et amministrarli la Pasqua contra la volontà de parrochi, o pure obligandoli a trattenersi all'altare sino ch'essi habbiano fatta la cercha, in modo che non sono poi in tempo a celebrare altrove, con danno notabile de fedeli. Onde stanti questi e moltissimi altri inconvenienti che succedono per tutto, potrebbe darsi esecuzione alla minuta della bolla fatta già d'ordine della sagra congregazione per rimediare alle confusioni e disordini che cagionano particolarmente in Ibernia li regolari col uso immoderato de loro privilegi.

6. Rispetto al 2° punto, concernente il proveder le chiese vacanti di quel regno, pare opportuno sapere che di 26 chiese che sono in Ibernia, 11 solamente ne sono al presente provvedute di vescovi, cioè nella provincia d'Ultonia, l'Armachana, e Medense. In Lagenia, la Dublinense, Ossoriense e Fernense. In Momonia, la Waterfordiense, Laonense, e Finiborrense. Et in Connacia, la Tuamense, Confertense, et Elfinense. Di questi risiedono solamente sei, cioè l'Armachano, Medense, Ossoriense, Watfordiense, Confertense, et Elfinense. De gl'altri cinque, il Dublinense, Laonense, e Finiborrense sono in Francia; il Fernense in Fiandra, et il Tuamense, che è stato esiliato dal regno, in Spagna, Onde nell'arcivescovato d'Armach in Ultonia rimangono sette chiese vacanti, cioè la Deriense, Clogherense, Kilmoriense, Dunense, Rapotense, Ardaghedense, e Clonmacnocense. Nell'arcivescovato di Dublino in Lagenia, due, Kildariense, e Laghlinense. Nell'arcivescovato di Cassel in Momonia, cinque, Casselense, Limericense, Corcagense et Cloynense unite, Adfertense et Agadoensi unite, e Rossense; e nel arcivescovato di Tuam in Conacia, tre, Alladense, Achadense, e Duacense.

7. E però l'internunzio di Fiandra, in occasione della morte ultimamente seguita di monsignor Burgat, arcivescovo della Cassellense, e del vescovo della Clonfertense, fu di parere che dovessero eleggersi li successori, mettendo in consideratione all'eminenze vostre che se la santa sede desiste qualche tempo di provvedere l'Ibernia de prelati che vanno mancando, quando verrà cio fare, darà causa di mormorare a gl'eretici, e parerà novità, dove che al presente, essendo continuamente di possesso, non dovrebbe

la promotione de successori suscitator torbidi, asserendo esser di questo stesso parere anche il signor Cardinale di Nortfolchi.

Del medesimo senso è ancora quel clero, per le accennate e altre ragioni, particolarmente per troncane le liti giurisdictionali che giornalmente nascono trà quei vicarii capitolari; supplica però che s'habbia riguardo a quelli ch'hanno fatigato per la patria, che si nominaranno a suo tempo. Li monsignori però Armachano e di Watfordia sono di parere che non si debba provvedere alcuna delle chiese accennate, per non dar causa che si venga all'esecutione de gl'editti contro Cattolici, e che se ne pubblicino de più rigorosi, dove al presente li parrochi fanno le loro funtionì quasi con piena sicurezza, massime perchè si stimano superflui tanti prelati nell'Ibernia, et uno per ciascheduna delle 4 provincie, o al più due bastarebbero in tutto il regno, oltre che non vi è chiesa vacante che frutti 200 scudi, et i vescovi per la scarsezza dell'entrate sono costretti habitare quando in case d'uno e quando d'un altro nobile o parente, che per esser poveri si straccano; onde in caso che fossero esiliati (come il Tuamense) o fugissero (conforme il Dublinense) sarebbe o necessitata la sagra congregazione di sovenirli, o essi di mendicare, con vilipendio della dignità episcopale. Aggiungendo monsignor Armachano che gli parrochi pigliano solamente due giulii l'anno per famiglia, due per battesimo, due per l'estrema unzione e tre per matrimonio; e li vescovi da ciascuna parrocchia quattro o sei scudi l'anno secondo la grandezza, e quattro scudi quando ordinano qualche sacerdote; onde egli stimarebbe bene si conferisse la chiesa Cassellense a monsignore d'Watfordia (che molto commenda) quale però fa istanza particolare di non esser mutato; e per togliere tali abusi (che sanno non so che di simonia) supplica che non solo non si multiplichino prelati, ma che la sagra congregazione assegni a parrochi qualche poco di sussidio, et alli vescovi residenti 300 scudi l'anno per ciascheduno, perchè altrimenti egli sarà costretto ad entrare in qualche religione; e se mantenerne sei paresse troppo spesa, potrebbero ridursi commodamente a soli quattro. Ma l'inter-nunzio, che manda questa lettera, dice parergli poco discreta l'istanza, tanto più che vien fatta da lui solo per proprio motivo.

8. Supplica bene il sudetto vescovo di Watfordia che si conceda a lui, come seniore suffraganeo, l'autorità di comunicare ad altri le solite facoltà, e particolarmente quelle per le dispense matrimoniali, che sono necessarissime, tanto più che monsignor Burgat, arcivescovo Cassellense, comunicò quelle havute dal S. Ufficio al suo vicario generale, et altri suffraganei, e se bene ciò è stato stimato invalido, nondimeno i vicarii generali vorranno dispensare come prima, et i Cattolici alle volte sono tanto ostinati, che denegandosegli la dispensa, ricorrono da Protestanti.

9. Il vescovo Laonense, che con licenza della sagra congregazione si portò in Parigi, sarebbe pure di parere che s'eleggessero due vescovi sola-



mente per provincia, ma non meno, affinchè a poco a poco non avesse quel regno a rimanere privo, come è seguito in Inghilterra; e stimarebbe bene che non si desse ad alcuno il titolo d'arcivescovo, per levare l'occasioni d'emulationi e disgusti trà di loro, con assegnarli la metà per uno dell'altre chiese della provincia col titolo di vicario apostolico, e del resto si levassero dall' Ibernìa tutti li vicarii apostolici, conventi, novitiati, e regolari, fuorchè quelli de quali detti vescovi si servissero per parrochi o missionarii, stimando che così si rimedierebbe al bisogno de prelati, et alla necessità del popolo; anzi che si darebbe in corto modo gusto anche a gl'istessi eretici, che vedendo diminuito il numero de ministri della santa sede (che colà sono stimati rei de lesa maestà) tollererebbero più facilmente che dagl'altri si facessero con quiete le funtioni ecclesiastiche.

10. Supplica però che s'accerta di non dare alcuna delle dette chiese a *Malachia Kelli*, *Patritio Effernan*, *Gio. Neuman*, *Pietro Pero*, *Cornelio Daly*, *Dermitio Illiderman*, *Edoardo Butler*, *Giacomo Corneo*, *David Malachai*, e *Terentio Fiz Patrich*, perchè molti d'essi sono effettivamente Giansenisti, et altri assai sospetti, aggiungendo che il detto Malachia in Parigi ha ottenuta la carica d'istruire la gioventù Ibernese; onde supplica che s'ordini a quell'arcivescovo che rimova detto Malachia, e dia a soggetto più degno questo ministero, affinchè a poco a poco non habbia a seminare sì commodamente la zizzania.

11. I soggetti proposti e raccomandati per le chiese d'Ibernìa, e che hanno minori eccezioni, sono i seguenti:

Il P. Marco Frostal, Agostiniano Ibernese, che dal signor Cardinale d'Hassia, in nome dell'Imperatore e da sua caesarea maestà medesima è stato con più lettere raccomandato efficacemente all' eminentissimo protettore, prima per una chiesa in genere, et ultimamente per l'arcivescovato Cassellense, soggetto del quale diede molte buone relationi monsignor Pignatelli allora nunzio in Germania, dicendo esser dotato di gran qualità, e per virtù haver pochi pari, e che haveva havuta gran parte nella composizione de torbidi di Ungaria.

L'Abbate Pietro Creveo, agente d'Ibernìa, ben conosciuto dall'eminenze vostre, soggetto di molta prudenza e dottrina, raccomandato dal capitolo della chiesa Corcagiense per loro pastore.

Il Padre Patritio Tirelli, reformato,<sup>1</sup> che stà nel convento di S. Isidoro, raccomandato più volte dal signor Cardinale Marescatti mentre era nunzio in Spagna, per l'istanze continue che glie ne faceva l'ambasciatore d'Inghilterra, ch'è Cattolico.

Patritio Daly, che fu proposto per la chiesa Clogherense, et è stato 30 anni vicario generale della chiesa Armachana, senza abbandonar mai la patria, et apparisce esser egli buon canonista, caritativo, e di vita integerr-

<sup>1</sup> Strictioris observantiae ordinis S. Francisci.

ima, stimato et amato da quel popolo, e che da alcuni anni in quà è entrato nella religione de'Riformati.

Oliverio Deers, proposto per la chiesa Kilmoriense, ha servito 30 anni per vicario generale et apostolico della Medense, e fu riferito esser buon canonista, e non havere ne pure abbandonata la patria in tempo delle persecutioni.

Tomasso Fitz Simons, proposto per la chiesa Derense, e descritto con molte lode ne cataloghi passati, e che è buon teologo, zelante, pratico, et idoneo nel governare ; *ma adesso si è reso inhabile.*

Frà Francesco Moloy de Riformati di S. Francesco della provincia Dublinense, che ha letto teologia in varie parti, e specialmente in Roma, et hora è lettore giubilato, e dimora a S. Isidoro, e nell'ultimo catalogo si dice esser egli di gran dottrina, integrità di vita e costumi, zelantissimo dell'autorità della santa sede apostolica, e irreconciliabile nemico di Valesio, havendo scritto un libro contro il suo giuramento, et oltre l'esser caro a tutti gl'ecclesiastici d'Ibernia, vien raccomandato caldamente dall' eccellentissima signoria Maria Virginis, sorella di nostro signore.

Il P. Stefano Linch, minore osservante riformato, fu mandato per suo coadjutore dal vescovo Fernense, e l' internunzio di quel tempo lo descrisse per uomo di gran talenti.

Michael Linch fu raccomandato da vescovi per la chiesa Clonfertense, et adesso è vicario apostolico della Duacense, canonizzandolo per soggetto di gran bontà, zelo, e dottrina.

Gregorio Fallono fu proposto per la chiesa Elfinense, e gl'Ibernesi asserirono esser soggetto di gran dottrina, zelo, pietà, destrezza, et ossequio verso la santa sede apostolica.

Frà Patritio Chirovano, Agostiniano, fu proposto per la chiesa Elfinense, e descritto per uno de più dotti frati della sua religione, e meritevole anche per altre qualità d'un vescovato, ma ch'egli costantemente si dichiara non volerlo.

Gregorio Joyes fu raccomandato per una chiesa nella provincia di Conna-cia dall'arcivescovo Cassellense, e vescovo Fernense, che parlano di lui con molta lode.

Gio. Duly fu proposto da monsignor Armachano, e lodato dall'arcivescovo di Cassell per soggetto degno d'una chiesa in quel regno.

Domenico Rocheo fu proposto dall'agente d'Ibernia per la chiesa Corca-giense, attestando esser soggetto meritevole di questa dignità.

Domitio Fai, sacerdote Ibernese, vien raccomandato dalla maestà della regina di Spagna per qualche chiesa in quel regno, e da un processo fatto in Madrid e trasmesso alla sagra congregazione d'ordine di nostro signore, rimangono concludette provate le sue buone qualità, che è cappellano e confessore della guardia Alemanna della maestà Cattolica, et il merito

che ha acquistato colla sua natione Ibernese per haverle (tra l'altre cose) riparato e conservato il collegio d'Alcalà a proprie spese.

D. Taddeo Brien vien raccomandato per la chiesa Corcagiense del conte d'Incinquin, signore molto potente in quelle parte, chi diede anche speranza di fare in modo che non sarebbe mai inquietato ; e l'agente d'Ibernia lo propone per la Cassellense.

D. Giacomo Duleo, proposto per l'agente d'Ibernia per vescovo Limericense, della quale è al presente vicario apostolico.

D. Dionisio O Coman, Ibernese, al presente lettore nel seminario di Padova, raccomandato dal signor Cardinale Barbarigo.

Il P. Giacomo Taaf, Minore osservante Ibernese, proposto dal conte Teobaldo Taaf suo fratello, e raccomandato dalli signori Cardinali Langravio e Spinola, stimando questo che se gli posse condonare ogni difetto commesso per le cause note all'eminenze vostre, stante che essendosi portato in Roma alla prima chiamata della sagra congregazione, benchè il re d'Inghilterra gli e lo vitasse, pare non habbia mai errato con la volontà.

Supplica ancora il detto agente che si costituischino vicarii apostolici :

Della Kilmoriense, Don Tomasso Fitz, raccomandato dell'arcivescovo Armachano. Della Laghlinense (stante l'età avanzata del vescovo) il Dottor Duiguin, raccomandato dalli vescovi di Watfordia, e Ossoriense, e Colonnello Fiz.<sup>1</sup> Della chiesa Emelacense, D. Demetrio Ederman, dell' Achadense, D. Mauritio Donano.<sup>2</sup> E per coadiutore del vescovo Medense D. Giacomo Cleer, raccomandato dal vescovo Fernense.

Resta hora che l'eminenze vostre prima stabiliscano le chiese che vogliono provvedere, e poi eleggano i soggetti che stimano più idonei.

12. Monsignor Elfinia et altri suffraganei dell'arcivescovato Tuamense in Connacia, dopo havere rappresentato lo stato deplorabile di quelle chiese per le persecuzioni d'Andrea Sale a di Pietro Valesio, rappresentano ancora li scandali che da il sudetto arcivescovo Tuamense, che ordina indegni per denari, e non promove gl'idonei se non pagano quattro scudi per ordine, anzi se qualchuno dopo ordinatosi per impotenza non paga, vien sequestrato in casa sin che sodisfa, et ad altri fa giurare di non prender parochie, e fa pagare ancora quelle dispense matrimoniali che gl'invia l'internunzio per recapito ; aggiungendo che subito publicato il nuovo editto, si essebi pronto a governatori regii id partire dal regno (come si crede certamente) non per altro fine che per haver pretesto d'allontanarsi, et andare in Spagna a procurarsi la continuazione della pensione assegnata dalla maestà di quel re a suoi antecessori, dal che è seguito che havendo (dopo la partenza) deputato vicario generale, si dubita se havesse tal facoltà, o pure fusse

<sup>1</sup> For the remarkable career of this adventurer, for whom at one time B. Oliver had the greatest regard, see Rev. John Brady, 'The arrest of Oliver Plunket,' in *Irish Ecclesiastical Record*, Feb. 1954, pp. 81-92.

<sup>2</sup> Dorcanus (Durcan). See doc. 20 above.

ricaduta al capitolo, come dispongono i sacri canoni quando il vescovo *est civiliter mortuus*; onde supplica che per togliere tutte le difficoltà si decidano gl'infrascritti punti:

13. Primo. An valeat institutio ab episcopo facta dum actualiter est incarceratus, et etiam quando ex regno exulatur.

2°. An iuridice communicavit archiepiscopus Tuamensis facultates ipsi a sancta sede communicatas cum duobus sacerdotibus simplicibus, nec in civitate aut oppido insigni commorantibus, omissis theologis saecularibus et regularibus laureatis et in oppodo insigni commorantibus; et an tales theologi possint uti istis facultatibus juxta eorundem tenorem, ut habetur in facultate 24 ut praeferetur communicandis aliis juxta mentem sanctae sedis.

3° An appellationes quae fieri solent coram tribunali archiepiscopi a subditis suffraganeorum in ejus absentia sint faciendae coram ejus vicario generali, aut coram seniori episcopo provinciae, cum ipse in aliis suppleat vices metropolitani.

14. Resta ancora che l'eminenze vostre decidano la controversia trà li due vicarii della chiesa Alladense, Burgo e Duleo, rimessa qui ultimamente dalla congregazione generale.

Fu del' 71 spedito al Burgo breve di Nostro Signore di vicario apostolico Alladense con clausula *Volumus ut si intra quatuor menses a die receptionis propriam non petieris dioecesim, vel saltem regnum Hiberniae, eo ipso privatus officio et facultatibus remaneas etc.* Onde non havendo egli adempita questa conditione, fu stimato bene dal' 72 rinovargli il breve, ma perchè si hebbe poi del '74 aviso dall'arcivescovo Tuamense e dall'internunzio che detto Burgo non andava alla residenza, la sagra congregazione (coll'approvazione di Nostro Signore) confermò l'elettione di Gio. Duleo fatta dall'arcivescovo, e d'Aprile prossimo passato furno rinovati gl'ordini che s'obedisse al Duleo e non al Borghi.

Ciò non ostante, l'Armachano con lettera diretta all'internunzio, dopo haver dato aviso che detto Burgo era stato carcerato nella provincia Tuamense, e condannato *ad perpetuos carceres cum confiscatione omnium bonorum*, diede ancora parte esser nate molte discordie nella provincia Alladense per havere il vescovo Elfinense, dopo la prigione del Burgo (col consenso del carcerato) costituito un vicario generale, il quale pretendeva esser preferito al Duleo, aggiungendo di più l'internunzio che se benne la sagra congregazione ordinò che si dovesse riconoscere ed ubedire al Duleo, e non al Burgo, pretende nondimeno questo che ciò non pregiudichi, stante che egli è vicario non solo per essere stato eletto dell'Elfinense, più antico suffraganeo, in assenza del metropolitano, ma ancora perchè simile dignità gl'è stata conferita da nostro signore per breve, del quale nelle lettere della sagra congregazione non si fa mentione alcuna, e pure richiede



rivocatione speciale. Et ultimamente è capitata lettera dell'istesso Burgo, con la quale dando aviso della sua prigionia (che suppone sia seguita per le persecuzioni dell'arcivescovo Tuamense e del Duleo per haver libera la diocese, benchè non li sia riuscito, stante la deputatione del nuovo vicario come sopra) supplica che si raccomandi alli signori ambasciatori Cattolici in Londra acciò parlino a quel re per la sua liberatione, e supplica ancora che se gli permetta di lasciare il vicariato Alladense e di ritornare alla sua provincia Cassellense, dove potrà senza tanti inimici attendere con più quiete al servizio di Dio.

#### Rescripta.

Relatis eminentissimis patribus iis quae continentur in numero primo folio 1. seqq. circa divisionem provinciae patrum Sancti Francisci regni Hiberniae, rescriptum fuit *Nihil*, et pro informatione domini internuntii Belgii de observantia regulari examinare quod faciunt novitii, qualiter fiat novitiatus in regno, et quod proponet virum idoneum pro visitanda provincia, juxta ea quae dicuntur folio 6 a tergo numero 2.

Quoad instantiam patrum Cappuccinorum, ut confirmentur facultates praefecto missionum, et votum supradicti domini internuntii de eisdem missionibus supprimendis, prout in numero 3 folio 7, scribatur patri generali et internuntio Belgii pro informatione qua autoritate Cappuccini exerceant missiones in Hibernia, quibus facultatibus utantur, et a quo, et pro quanto tempore illas obtinuerint.

Circa instantiam factam ab agente Hiberniae folio 8 numero 5 pro parte reverendi patris domini episcopi Vuatfordiae, ut moderentur privilegia regularium, proponatur in sacra congregationi generali, ad hoc ut deputetur particularis.

Ad numerum 4 folio 7 a tergo. Scribatur internuntio Belgii mentem sacrae congregationis fuisse, et esse, ut iidem religiosi qui in ingressu collegii Lovaniensis juramentum praestant, statim completis studiis Hiberniam petant ad exercendum missionis officium, et ipsemet internuntius certior et de modo quo mens praedicta sacrae congregationis effectum suum omnino sortiri possit.

Ad instantiam reverendi patris domini archiepiscopi Armachani folio 11 numero 6, ut episcopis et parochis Hiberniae assignetur a sacra congregatione aliquod annum subsidium. *Nihil*.

Ad petitionem episcopi Vuatfordiensis folio 11 numero 8, ut ipsi tanquam seniori suffraganeo concedatur autoritas communicandi solitas facultates. Ad S. Officium.

Ad numerum 9 folio 11 tergo, moneatur episcopus Laonensis ut redeat in Hiberniam.

Ad numerum 10 folio 12. Certior et de omnibus internuntius Galliae,

qui cum directione reverendi patris domini nuntii (quatenus vera sint exposita) curet ut ab episcopo removeatur Malachias Kellius ab officio instructoris juventutis Hibernicae.

Circa qualitates, et gesta ab archiepiscopo Tuamensi prout in folio 16 numero 12. Pro informatione domino internuntio Belgii.

Quoad dubia quorum solutionem petit episcopus Elfinensis folio 16 a tergo numero 13. Primum et tertium ad sacram congregationem concilii, 2m ad S. Officium.

Quoad controversiam Joannis Dulei et abbatis de Burgo de quibus folio 17 numero 14. Declaretur vicarius apostolicus Joannes Duleus, et annulletur breve abbatis de Burgo, et electio alterius vicarii facta ab episcopo Elfinensi, facto verbo cum sanctissimo.

Quo vero ad provisionem ecclesiarum regni Hiberniae de quibus folio 8 tergo numero 6 :

Electus fuit archiepiscopus Cassellensis Joannes Brenanus, nunc episcopus Wartfordiensis, quatenus velit acceptare ; alias Jacobus Duleus, nunc vicarius apostolicus Limericensis ; sed casu quod episcopus Watfordiensis archiepiscopatum Cassellensem acceptet, Jacobus Duleus erit episcopus Limericensis.

P. Patritius Tirellus ordinis S. Francisci strictioris observantiae electus fuit episcopus Clogherensis, et abbas Petrus Craveus, nunc agens dicti regni, episcopus Corcagensis et Cloynensis.

Et scribatur nuntio Germaniae pro informatione an revera a sua caesarea majestate desideretur promotio ad episcopatum patris Marci Frostal Augustiniani, de quo folio 12 tergo numero 11, et quatenus sic, detur ei episcopatus declarandus ab eminentissimo protectore, facto de omnibus (respective) verbo cum Sanctissimo. V. Cerrus, secretarius.

Qui quidem sanctissimus omnia benigne approbavit, quibuscumque non obstantibus, in audientia habita die 22 Aprilis 1676. V. Cerrus, secretarius. (ff. 68-87v.)

# Irish Material in the Augustinian Archives, Rome, 1354-1624

The general archives of the Augustinian Order in Rome are a rich and untapped source for church history. The fact that there is as yet no printed or manuscript guide to this collection is one indication of what little systematic research has been done in the archives as a whole.

The Augustinian Order received its present character when various groups of hermits following the rule of St. Augustine were united by the bull, *Licet Ecclesiae Catholicae* (9 April 1256).<sup>1</sup> The official name for the Order since that time has been 'Friars Hermits of St. Augustine.' It is as yet uncertain how soon central archives were established in the Order.<sup>2</sup> The present general archives contain some Augustinian documents previous to the 'Great Union' of 1256, but extant systematic records do not begin until a century later.

## *The Dd series*

The core of the general archives is the Dd series. These volumes are the registers of the priors general, and contain the regular (and often daily) entries relating to the administration of the Order. There are 271 such volumes in the archives, the first begins on 26 May 1357, and the last concludes on 11 March 1900. References to Ireland in the general archives are to be found almost exclusively in the Dd series. Previous to the year 1620 the Augustinian friaries in Ireland were not constituted as a separate

<sup>1</sup> For a critical edition cf. *Analecta Augustiniana*, v (1913-14). 1-4.

<sup>2</sup> A decree of the general chapter held at Regensburg in 1290 makes clear that central archives had not yet been established as a normal part of the organization in each province—'Diffinimus quod in qualibet provincia per provincialem et diffinitorem provincialis capituli ordinetur locus et arca in qua papales lictere, ad ipsam provinciam pertinentes, conserventur; et hoc facere debeant usque ad festum Sancti Michaelis, alioquin eos vestimentorum provisione privamus,' ed. in *Anal. Aug.* ii (1907-8). 295. One may presume that the example had already been set by the establishment of a central archives in Rome.

The priors general were already keeping registers (the present Dd series) before the end of the thirteenth century. The acts of the general chapter held at Siena in 1295 refer to entries 'in registro Fratris Egidii archiepiscopi, olim generalis prioris'—*ibid.*, ii. 374. Egidius Romanus (better known in English as Giles of Rome) was elected prior general in 1292, and was appointed archbishop of Bourges in 1295.

The present organization of the general archives can be traced to the year 1649. An entry in the general's register, Rome 23 Dec. 1649, states, 'Coepimus archivum Ordinis in ordinem redigere, adiectis capsulis et auctis libris de rebus Religionis et praecipue ibi reposuimus Registrum [Dd I] sapientissimi Magistri Generalis Gregorii Ariminensis [+1358], quod nuper Ianuae repertum erat, et quaedam alia, quae in indice eiusdem archivii describentur'—*Aug. Gen. Archiv.*, Dd 84, p. 405.

province, but formed a vicariate or 'limit' of the English province. For that reason the history of the Irish Augustinians previous to the Reformation must be seen continually against a background of the English province.<sup>1</sup> Since references to Ireland were included with those of the English province it helps to explain the sparse amount of information about Irish Augustinians previous to the seventeenth century. From the middle of the seventeenth century onward there is a considerable increase in the amount of Irish material.

### *Character of the Dd registers*

The character of the Dd registers explains their value and their limitations. They are regular administrative ledgers. They do not record average everyday events. Though glimpses of normal Irish Augustinian life can be caught from indirect and passing references one must add largely from other sources for an adequate picture of the Augustinians in Ireland. The registers record important business and certain correspondence which came before the generals' notice. But not all important Irish Augustinian events gain mention. Only those were noted which required attention or were brought to the notice of the general and his curia. Events like the suppression of the religious houses in Ireland by Henry VIII gained no contemporary mention in the registers—such events lay beyond the immediate administrative attention of the general. There are no references to the houses at Skryne, Tipperary, Fethard, Clonmines, Galway, Murrisk and Scurmure, nor to figures such as Rory Barrett, O.S.A., bishop of Killala (1452-9), nor to Donough O'Hara, O.S.A., 'captain of his nation', and founder of the friary at Banada.

### *Value of the Dd references to Ireland*

The value of the references to Irish affairs need not be stressed. The material, particularly of the pre-Reformation centuries, adds something substantial to the limited sources for Irish ecclesiastical history. In some cases, as with the references to the Irish Observant movement, a beam of light illumines dark or obscure phases of Irish history.

Some of the references to Ireland have been printed in the early volumes of the *Analecta Augustiniana*.<sup>2</sup> But these were isolated extracts, and were

<sup>1</sup> The references in the Dd registers relating to the English province, from the year 1357 until the mid-sixteenth century, are at present being prepared for publication by Rev. Alberic de Meijer, O.S.A., librarian, Collegio Internazionale Agostiniano, Rome, and Rev. Francis X. Roth, O.S.A., Augustinian Historical Institute, New York.

<sup>2</sup> A review with studies, documents and bibliographies, relating principally to Augustinian history, published from the Collegio Internazionale Agostiniano, Rome, 1905—.



not always accurately transcribed.<sup>1</sup>

One may well understand how the latinised versions of some of the Irish names damped editorial zeal. More that ingenuity is required to puzzle out a place name such as 'Hanahannassa' or a surname such as 'Abia.' The script is at times quite difficult, and the identification of certain place names and surnames remains uncertain.

### *The missing registers*

The Dd series lacks the registers for the following years:—

1360 (July) - 1383 (Dec.):	1510 (Dec.) - 1511 (June)
1394 (Jan.) - 1419 (Aug.):	1513 (July) - 1514 (May)
1439 (June) - 1451 (July):	1532 (June) - 1537 (April)
1496 (Dec.) - 1509 (March):	1567 (April) - 1577 (Aug.)
1581 (May) - 1583 (Sept.)	

With one exception<sup>2</sup> there are no doubts about the authenticity of the Dd volumes. They were the official contemporary records. They were not intended for publication, and made no attempt to interpret or to explain away the facts.

### *Other codices used*

In addition to the Dd registers, extracts relating to Ireland have been supplied from four other codices in the general archives—Aa 42, Ff 1, Ll 4, and the 'Inventarium bonorum conventus S. Mariae de Populo—1488'.<sup>3</sup> References to Ireland are also contained in the acts of the general chapters. Two of the codices containing the acts are in the Biblioteca Angelica—MSS 148, 483,<sup>4</sup> and two are in the general archives—MSS Cc. 21, Cc 37.<sup>5</sup> Sant' Agostino, Rome, with the Biblioteca Angelica attached, was the administrative centre of the Augustinian Order and the residence of the priors general until the confiscations and suppressions by the Italian government after 1870.<sup>6</sup> The general archives are now to be found in the

<sup>1</sup> The only attempt to publish a substantial number of documents relating to Ireland from the general archives was [by E. Esteban], 'De vicariatu Hiberniae provinciae Angliae, O.N., [1358-92],' in *Anal. Aug.*, v (1913-14). 105-11. This though valuable is incomplete and is not without errors.

<sup>2</sup> Dd 11 (covering March 1509—Dec. 1510, June 1512—June 1513). The reliability of this register has been satisfactorily established by H. Jedin, 'Die römischen Augustiner-Quellen zu Luthers Frühzeit,' in *Archiv für Reformationsgeschichte*, xxv (1928). 256-64.

<sup>3</sup> For Ff 1 cf. Jedin, cit., in *A. R. G.*, xxv. 263; for Ll 4 cf. *Anal. Aug.*, vi (1915-16). 15-23.

<sup>4</sup> For these MSS. cf. H. Narducci, *Catalogus codicum manuscriptorum in Bibliotheca Angelica*, i (Rome, 1893). 80, 216-17.

<sup>5</sup> Cf. *Anal. Aug.*, ix. 117-30, x. 129-32.

<sup>6</sup> Cf. the contemporary documents (1871-84) edited in *Anal. Aug.*, xiv (1931-2). 26-32.

new head house of the Order, Collegio Internazionale Agostiniano, Via S. Ufficio 25, Rome. The Biblioteca Angelica, still on its original site, is now a state institution.

We wish to express our gratitude to the Very Rev. I. Aramburu, O.S.A., procurator general and archivist general, who permitted us to examine the archives. We are indebted for assistance and information to Very Rev. F. X. Roth, O.S.A., New York ; Rev. Cathaldus Giblin, O.F.M., and Rev. Canice Mooney, O.F.M., Killiney ; Revs. David Gutierrez, O.S.A., and Benignus van Luijk, O.S.A., Collegio Internazionale Agostiniano, Rome ; Revs. M. B. Hackett, O.S.A., G. McDonagh, O.S.A., and O. O'Flynn, O.S.A., St. Patrick's College, Rome. Thanks are also due to a group of students of St. Patrick's College, Rome, for typing and arranging some of the transcripts.

FRANCIS X. MARTIN, O.S.A.

ALBERIC DE MEIJER, O.S.A.

1. In festo Pentecostes, 1354.

Diffinitiones capituli generalis Perusii<sup>1</sup> . . . . . Item, dispensamus cum fratribus de Hybernia, qui fratres bonos et utiles preficere possint ibidem in priores locales, non obstante quod nesciant loqui latinum.<sup>2</sup> Eodemque modo dispensantes cum fratribus ceterarum provinciarum sed pro isto triennio tantum.<sup>3</sup> (Bibl. Angel., MS 483, f. 127v.)

2. In festo Pentecostes 1357.

Diffinitiones capituli generalis Montepessulani<sup>4</sup> . . . . . Item, confirmamus diffinitionem factam Perusii quod fratres [nescientes loqui] latinum, alias tamen secundum nostras constitutiones [idonei], possint ad prioratus officium promoveri (Ibid., f. 131r.)

3. *The prior general, Gregorio da Rimini, to the English provincial, William.*

<sup>1</sup> Edited in *Anal. Aug.*, iv (1911-12). 307-10. Thomas von Strasbourg, a celebrated theologian, was reelected general for his third term of office at the chapter in Perugia. He died at Vienna in 1357. For Thomas cf. A. Gwynn, S.J., *The English Austin Friars in the time of Wyclif* (London, 1940), pp. 45-53.

<sup>2</sup> The decree can be seen as an effect of the Black Death which appeared in Ireland during 1348. The intellectual programme of the Augustinians in Ireland previous to the Black Death is seen in two petitions to the king, 19 May and 8 July 1348—*Cal. Pat. Rolls, Edward III* 1348-50, pp. 94, 114. The Augustinians at Dublin petitioned for financial assistance to send six friars from the Irish houses to study theology and the liberal arts in England. Cf. comment on these petitions by A. Gwynn, S.J., in *Studies*, xxvi (1938). 199-212.

<sup>3</sup> For the ravages of the Black Death among the Augustinians on the continent cf. N. Crusenius, *Monasticon Augustinianum* (Munich, 1623), p. 155.

<sup>4</sup> Edited in *Anal. Aug.*, iv. 329-333. Gregorio da Rimini, the noted theologian, was elected general at the chapter in Montpellier. He died at Vienna about December 1358. For Gregorio cf. Gwynn, *Austin Friars*, cit., pp. 54-8 ; D. Perini, *Bibliographia Augustiniana*, i (Florence, 1929). 54-8 ; *Anal. Aug.*, iv. 376, n. 4.

Perusii, 2 Novembris 1357. <sup>1</sup> Rescripsimus Fratri Wilielmo provinciali priori provincie Anglie in forma que sequitur :

Recepimus litteras tuas, quibus provincialem te esse electum in provincia Anglie intimasti ac etiam confirmatum, aliquas gratias a nobis tuis litteris postulando. Nos igitur tuis petitionibus annuentes, auctoritate presentium tibi concedimus facultatem quatenus fratres provincie tue excommunicationis absolvere, et cum eis super irregularitate contracta quia sic ligati divina officia celebrarunt auctoritate predicta valeas totiens dispensare, et quod sex apostatas Ordinis<sup>2</sup> sepe dicti ad ipsum Ordinem nostra auctoritate fretus recipere possis, quorum receptio ad nos alias pertineret. Ceterum quod petisti, ut vicario insule Hybernie<sup>3</sup> auctoritatem nostram similiter preberemus super excommunicatione et irregularitate predictis in hoc, ut scripsisti nostrum vicarium faciendo, secundum intentionem indulti apostolici hoc facere non valemus, nisi alias esset vicarius noster ibidem, quod nec tu, nec ipsa provincia a nobis petere procurastis. Significamus insuper tibi quod litteras vicarii nostri aut diffinitorum capituli provincialis dicte provincie adhuc non recepimus, et ideo super actis ipsius capituli nichil possumus presentibus respondere. Transmittentes tibi litteras vicariatus<sup>4</sup> futuri capituli ac litteras ordinationumstrarum, quas fecimus ad reformationem morum et actuum fratrum Ordinis sepe dicti, quas ab omnibus observari firmiter procurabis, nec non litteras commissionis domini summi penitentiarii cardinalis in multis casibus fratres provincie tue absolvendi et cum eis etiam dispensandi, quarum tenorem tibi ex integro dirigimus, ut exacta diligentia servaturus eundem, formam dicte commissionis excedere non presumas. Procurator Ordinis de curia

<sup>1</sup> This document contains the first Irish reference in the oldest surviving register of the Dd series. For a description of this register cf. *Anal. Aug.*, v (1913-14). 255-9. It covers the period 13 Sept. 1357—16 July 1360, and includes decisions of Gregorio da Rimini and of his successor, Matteo d'Ascoli.

<sup>2</sup> The word 'apostata' in this context means friars who in one way or another had thrown off the yoke of religious (i.e. Augustinian) obedience.

<sup>3</sup> It is not clear from the document if the vicar in question was the vicar (provincial) appointed by the English provincial, or the vicar (general) appointed by, and acting for, the prior general. It is probable that it was the vicar provincial was here in mind. The vicar provincial ruled for a term of office; the vicar general was generally appointed for a specific object, e.g., to preside at a provincial chapter.

If it was the vicar provincial was here intended it is our first available reference to such a system of governing the friars in Ireland. The arrangement, if only for administrative purposes, probably dates back to the early fourteenth century when there were sufficient Augustinian friaries in Ireland to justify a special arrangement: Dublin (c. 1280), Dungarvan (c. 1290), Drogheda (c. 1295), Cork (c. 1300), Tipperary (c. 1300?), Fethard (1306), Tullow (1314), Adare (before 1315), Clonmines (1317), New Ross (before 1320), Ballinrobe (before 1337).

The system of governing the Augustinians in Ireland by means of a vicar appointed by the English provincial remained substantially unchanged until the time of the Reformation—cf. *infra*, no. 133. Cf. however the limitations placed on the intervention of the English provincial by decrees of June 1394, 29 Dec. 1423, 26 Feb. 1472, 23 June 1479, 19 March 1493, cf. nos. 29, 37, 67, 98, 120.

<sup>4</sup> The vicar here referred to was the general's representative at the provincial chapter.

ad nos misit litteras vestras, cui nostras dirigimus per eum vobis similiter transmittendas, et ideo de expensis quas fecerit occasione litterarum ipsarum, prout vobis scribet, sibi facietis integraliter responderi. (Dd 1, f. 184rv.)

4. *The prior general, Gregorio da Rimini, to the English provincial, William.* Neapoli, 20 Januarii 1358. [Misimus litteras] Venerabili viro [Fratri] Vilielmo, <sup>1</sup> sacre pagine professori, [priori provinciali] provincie Anglie [tenoris sequentis] :

Receptis litteris vicarii et diffinitorum capituli provincie Anglie in proximo celebrati, intelleximus te fore electum in priorem provincialem eiusdem ac etiam confirmatum, sicut alias tuis litteris intimare curasti. Quod de te per electores dicti capituli et vicarium nostrum factum est gratum et ratum habemus, utpote de persona ydonea ad officium supradictum. Quapropter te hortamur in Domino, quatenus circa executionem ipsius provincialis officii et de fratribus provincie curam habendam ac observandas observantias regulares sollicitum adeo et pervigilem te exhibere procures, quod de grege | tibi commissio dignam Deo et nobis valeas reddere rationem. Quod ut melius [exequi possis] cum effectu tibi presentium auctoritate concedimus facultatem fratres provincie tibi commisse excommunicatos excommunicatione maiori ter ab ista absolvendi, et cum eisdem super irregularitatis macula forte contracta ex celebratione divinorum a tali excommunicatione ligatis ter similiter dispensandi ; et quod sex apostatas dicti ordinis ad Ordinem recipere valeas, quorum receptio ad nos alias pertineret, licentiam tibi similiter impertimur.

Ceterum quod petisti, ut vicario insule Ybernie auctoritatem nostram similiter preberemus super excommunicatione et irregularitate predictis in hoc nostrum vicarium faciendo, facere non valemus secundum intentionem indulti apostolici, nisi alias esset vicarius noster ibidem ; quod nec tu, nec provincia a nobis petere procurasti[s]. (Dd 1, ff. 193v-194r [pp. 382-4] ; *Anal. Aug.*, v. 105-6.)

5. *The prior general, Matteo d'Ascoli, to the provincial of the Cologne province.*

Vienne, 16 Novembris 1358. Misimus ad provinciam Colonie priori provinciali illius provincie licteras infrascriptas in hunc modum:<sup>2</sup>

<sup>1</sup> A later (nineteenth century) hand has written in the margin, 'Iste est Beatus et de regia stirpe Anglie.' This is an error—cf. Gwynn, *Austin Friars*, cit., pp. 96-8, 107-11. The editor of Gregorio's letter in *Anal. Aug.*, v. 105, 2, incorrectly comments 'cognominatur Flete vel Fletaeus'—cf. Gwynn, cit., p. 97.

<sup>2</sup> Folio 79, on which this entry is made, is severely damaged and the script is difficult to read. The document has been edited by E. Esteban in *Anal. Aug.*, v. 271. A transcript made by the late archivist, Saturnino Lopez (+1944) has been consulted where the reading is doubtful.



Tuam caritatem credimus non latere qualiter in curia romana questio gravis et ardua cum Ordinibus mendicantium ex una parte, et domino Armachano archiepiscopo in Ybernia<sup>1</sup> ex altera agitur, pro cuius prosecutione negotii expense occurrunt multiplices oportune in advocatis et procuratoribus et aliis in litibus consuetis sicut procurator Ordinis nostri iam magnam summam pecunie nostrum Ordinem contingentem pro causa prefata nobis scripsit expendisse et maiores sumptus etiam futuros cum sit in illius [?] exordio prelibate.<sup>2</sup> Propter quod nobis significavit pecuniam sibi esse predicta causa necessarie transmittendam.

Nos igitur attendentes totum Ordinem nostrum per dictum Armachanum graviter molestari, ex quo cogimur nostra iura in iudicio defensare iustum existimamus et dignum omnes et omnes et singulas provincias Ordinis memorati [quod fore]<sup>3</sup> utiliter procuratur in hac questione contribuere pro expensis, sicut et alii religiosi mendicantes iam fecisse noscuntur. Propter quod deliberatione previa diligenti decem florenos pro qualibet provincia Ordinis nostri ad expeditionem cause prefate ad romanam curiam transmittendos tenore presentium taxamus et ordinamus. Et ideo tibi precepimus sub pena inobedientie nostre quam ipso facto te noveris incursum quatenus infra sex menses a receptione presentium licterarum procurator Ordinis in curia romana decem florenos persolvi facias atque numerari per nos provincie tue ut dicitur iam taxatos pro lite et questione prefata viriliter prosequenda, quos decem florenos inter conventus tue provincie divides secundum consuetudinem in ipsa provincia hactenus observatam.

Easdem licteras sub eodem tenore misimus ad provincias infrascriptas, etc. (Dd I, f. 79v.)

#### 6. Vienne, 16 Nov. 1358.

Concessimus procuratori Ordinis in curia romana, ut si expense essent necessarie in lite, quam habemus Armachano in curia, accipiat et expendat de pecunia depositi Sancti Nicholai,<sup>4</sup> et cum acceperit a provinciis Ordinis a qualibet x. florenos sicut eis per nostras licteras precepimus, tunc reintegrare teneatur depositum antedictum. (Dd I, f. 80r.)

<sup>1</sup> Archbishop FitzRalph of Armagh (+1360). For details of his dispute with the mendicant friars cf. Gwynn, *Austin Friars*, cit., pp. 80-9.

<sup>2</sup> Esteban in *Anal. Aug.*, v. 271, reads 'cum sit tantum in litis exordio prelibate.'

<sup>3</sup> Esteban reads 'Ordinis memorati quarum factum utiliter procuratur.' The transcript by Lopez has a blank for these two words.

<sup>4</sup> This was a fund to forward the canonization of the Italian Augustinian thaumaturge, Nicóla da Tolentino, whose feast is now on the universal church calendar, 10 September. There is a reference to the canonization fund among the decrees of the general chapter held at Toulouse in 1341. Cf. *Anal. Aug.*, iv (1911-12). 205.

## 7. Die 4 Sept. 1359.

Diffinitiones capituli generalis facte in Padua<sup>1</sup> . . . . . Item, confirmamus alias factam Perusii<sup>2</sup> quod fratres nescientes loqui latinum, alias tamen secundum nostras constitutiones ydonei, possunt ad officium prioratus promoveri in minoribus conventibus, in quibus sunt pauci conventuales, videlicet pauciores XII fratribus, ab hoc excludentes conventus heremiticos. (Bibl. Angel., MS 483, f.144v.)

8. *The Prior General, Matteo d'Ascoli, to the English provincial.*

Bononie, 23 Septembris 1359. Misimus litteram priori provinciali provincie Anglie sub hac forma :

Tenore presentium tibi de gratia speciali indulgemus quatenus tuum vicarium generalem per totam Yberniam statuere valeas, qui tua fretus auctoritate fratres eiusdem insule dirigat atque regat ; eodemque tenore licentiam concedimus apostatas quoscumque tue provincie recipiendi, eos a sententia excommunicationis absolvendi et cum eis super irregularitate ex hoc contracta dispensandi.<sup>3</sup> (Dd 1, f.106v. (p. 212) ; *Anal. Aug.*, v. 106.)

## 9. Eodem die. Scripsimus universis fratribus provincie Anglicane litteras infrascripti tenoris :

Pro salutari directione provincie memorate, ex auctoritate nobis indulta per diffinitorium capituli generalis anno Domini MCCCCLIX Padue celebrati, quedam statuta ad perpetuam rei memoriam edere proposuimus infrascripta continentia :

In primis, statuimus et ordinamus quod provincialis Anglie quilibet futurus constituere possit suum vicarium per totam Hyberniam, qui fratres eiusdem insule in spiritualibus regat pariter et temporalibus, semel in anno notabiliores eorum aliquos ad certum convocet locum, ubi assumptis sibi coadiutoribus quatuor, more capituli provincialis,<sup>4</sup> de prioribus conventuum et familiis eorumdem, necnon de studentibus eiusdem insule, auctoritatem habeat cum predictis quatuor plenarie disponendi, ac postea

<sup>1</sup> Edited in *Anal. Aug.*, iv. 376-80. Matteo d'Ascoli was elected general at the chapter in Padua, reelected at Vienna (1362) and Siena (1365). He died probably late in 1367. Cf. T. Herrera, *Alphabetum Augustinianum* (Madrid, 1644). ii. 75.

<sup>2</sup> Cf. supra, no. 1.

<sup>3</sup> The rest of the letter is of no interest for Ireland.

<sup>4</sup> M. Archdall, *Monasticon Hibernicum* (Dublin, 1786), p. 460 (from the Ware MSS, vol. 34) tells that a general chapter of the Order (i.e., a chapter of the Irish vicariate) was held in the year 1359 at Drogheda. Is the year a coincidence with the decree from Rome ? One might believe that the first chapter of the Irish vicariate was held in 1359 were it not for the 'sicut antiquitus fieri consuevit.' It is difficult to decide if this phrase governs merely the clause about the provincial chapter in England or the entire preceding paragraph, including the mention of a vicar appointed by the English provincial. The decree may be a first indication among the Augustinians of the racial divisions which so disturbed ecclesiastical life in Ireland.

duos fratres ad capitulum provinciale in Anglia celebrandum cum actis singulis in predicta convocatione destinet, sicut antiquitus fieri consuevit. (Dd I, f. 107r. (p. 213) ; *Anal. Aug.*, v. 106.)

10. Bononie, 23 Septembris 1359.

Eodem die. Literas dimisimus venerabili viro Fratri Johanni Dale,<sup>1</sup> sacre pagine professori, huius tenoris :

Considerantes animarum pericula que contingere possunt, vel que iam de facto contigerunt, fratribus in locis de Ybernia commorantibus, volentes eisdem providere de remedio salutari, vos nostrum vicarium super hoc tantum constituimus et facimus, videlicet, ut possis omnes et singulos fratres in Ybernia commorantes, vel [qui] pro tempore fuerint moraturi, bis in anno absolvere a vinculo seu vinculis excommunicationis . . . ; et eodem tenore bis super irregularitate dispensare cum eis, si quam incurrerunt predictarum excommunicationum seu excommunicationis occasione se divinis officiis immiscendo. Concedentes tibi, ut possis quatuor apostatas recipere, quorum receptio ad nos ex officio pertineret, eosque absolvere ab excommunicationis sententiis et super irregularitate dispensare cum eis. Mandantes tibi per obedientiam salutarem quatenus sollicite cures apostatas nostri Ordinis in insula existentes inquirere et eos inventos iuxta nostri Ordinis instituta punire. (Dd I, f. 107v. (p. 214) ; *Anal. Aug.*, v. 107)

11. 11 Junii 1362.

Diffinitiones capituli generalis Viennensis<sup>2</sup> . . . . Item, confirmamus diffinitiones in multis capitulis confirmatas, tam de dispensatione privationis vocis cum prioribus qui non fecerunt omnes horas canonicas cantari, quam etiam quod fratres possint ad sacros ordines promoveri, etiam si nesciant loqui latinam, et quod sacerdotes<sup>3</sup> XV annorum alias ydonei possint audire confessiones secularium personarum. (Bibl. Angel., MS 483, f. 146v.)

12. Infra dies festos Pentecostes 1365.

Diffinitiones capituli generalis Senensis<sup>4</sup> . . . . Item, diffinimus confirmando ordinationes factas per Reverendum Patrem Fratrem Matheum, priorem generalem nostrum, in Ungaria et Hybernia observandas.<sup>5</sup> (Bibl. Angel., MS 483, f. 151r.)

<sup>1</sup> Dale—an Anglo-Norman family strongly established in counties Carlow, Waterford and Wexford—cf. E. St. John Brooks, *Knights' fees in counties Wexford, Carlow and Kilkenny* (Dublin, 1950), pp. 66-9.

<sup>2</sup> Edited in *Anal. Aug.*, iv. 426-30.

<sup>3</sup> MS reads 'sacerdos.'

<sup>4</sup> Edited in *Anal. Aug.*, iv. 447-52.

<sup>5</sup> We have no copy of these decrees. Since they are not included among the acts of the general chapter at Vienna in 1362, though several other decrees were formulated

## 13. Pentecostes 1377.

Diffinitiones capituli generalis Verone celebrati<sup>1</sup> . . . Item, diffinimus quod singuli limites provincie Anglie<sup>2</sup> habeant liberam electionem de personis eorum promovendis pro locis limitum suorum, sicut fuerat antiquitus consuetum, salvo iure acquisito pro hiis qui iam per eosdem electus [electi fuerint].

Item, diffinimus quod limes Ossonie<sup>3</sup> propter honera [sic], que autem ab aliis limitibus et variis partibus Ordinis [sustinuit], valeat ponere duos studentes in Ossoniis, ultra numerum quarternarium debitum aliis limitibus. Et idem possit limes Cantabrigie facere in universitate Cantabrigie, dum tamen de utroque limite ad hoc inveniantur studentes ydonei. (Bibl. Angel., MS. 483, f.161r.)

## 14. Pisi, 11 Martii 1384.

Ad instanciam Domini Episcopi Enachdunensis<sup>4</sup> concessimus Fratri Rogherio de Astan<sup>5</sup> provincie Anglie ut negocia eiusdem domini in curia romana perficiat. (Dd 2, f.7r.)

## 15. Junii, 1385.

Diffinitiones capituli generalis Strigonii.<sup>6</sup>

concerning the English province (cf. *ibid.*, v. 429-30), it may be presumed that the regulations for the Irish limit were issued after 1362. Furthermore, this definition at the general chapter of Siena supposes that the decrees for Ireland were issued by Matteo d'Ascoli, not by a general chapter.

<sup>1</sup> Edited in *Anal. Aug.*, v. 31-7. Bonaventura Baduario-Peraga da Padua was elected general at the chapter in Verona. He was an intimate of Petrarch, was created cardinal in 1378, and was assassinated in 1385. For Bonaventura cf. Perini, *Bibl. Aug.*, i. 75-9.

<sup>2</sup> The English Augustinian Province was divided into six *limites* for the purposes of administration. For the five *limites* in England cf. A. G. Little, 'The administrative divisions of the mendicant Orders in England,' in *E.H.R.*, xxxiv (1919). 209. It is uncertain when the Irish houses were first constituted as a *limes* or limit. The prior general's decree of 23 Sept. 1359 (cf. *supra* no. 9) gives the Irish unit a special status and powers but does not formally style it a *limes*. The word is first applied to the Irish unit by the general chapter at Würzburg, 19 May 1391—cf. *infra* no. 21. It will be noticed that though the Irish vicariate formed the sixth limit of the English province it was expected to pay one fifth of the common expenses—cf. *infra*, June 1394, no. 29. Perhaps during the fourteenth century there were still only four limits in England.

<sup>3</sup> Oxoniae.

<sup>4</sup> Enachdune, now Annaghdown, suffragan of the archbishop of Tuam. It is uncertain who was bishop in the year 1384. It was either Denis or John—cf. Eubel, *Hierarch. Cathol.*, i. 240.

<sup>5</sup> Aston [?]<sup>6</sup>—a common place name in England—cf. *Concise Oxford dictionary of English place names* (Oxford, 1947), pp. 16-17. This is the only Irish reference in Dd 2, and it concerns an English friar. Yet we know from subsequent events that an acute crisis was then developing between the English province and the Irish limit.

<sup>6</sup> The surviving acts of the chapter held at Gran, in Hungary, are edited in *Anal. Aug.*, v. 51-6, but lack the decrees for the Irish limit. Some idea of the nature of the decrees for Ireland, so important in the history of the next nine years, may be gleaned from the acts of the general chapter at Würzburg, May 1391—cf. *infra* no. 21—and from the entries of 11 May 1392, June 1394—cf. *infra*, nos. 25, 29.



16. *The prior general, Bartolomeo da Venezia, to the English provincial, Henry Tesdale.*

Janue, 6 Dec. 1385. Fr. Bartholomaeus, etc., Venerabili viro Fratri Henrico Vesdale,<sup>1</sup> in sacra theologia magistro, priori provinciali provincie Anglie eiusdem Ordinis, perhennem [sic] salutem et divinam pacem.

Spectabiles viri, docto sensu et recto zelo pollentes, ad regimina provincialiarum concordibus votis electi et pondus aleviant [sic] officii nobis crediti et solamen letum ingerunt laboribus conculcatis. Hinc relectionem unanimem ad provincialatus officium de te factam, confirmationemque tibi rite collatam grato animo acceptantes et approbantes, tuam benemeritam vigilantiam [sic] infrascriptis gratiis comunimus. . . . .

Insuper, tue sincere caritati committimus quatenus omnes et singulas gratias, alias patribus et fratribus tue provincie per me concessas, in capitulo vero generali Strigoni celebrato anulatas et revocatas,<sup>2</sup> confirmari possis et valeas, sic quod illis omnibus et singulis uti et gaudere possint usque ad provincie futurum capitulum generale; cuius capituli diffinitorio, committimus illarum examinatione, modificationem et confirmationem ut pensatis meritis, valore personarum, necessitate, congruentia illis tribuatur quod expediens fuerit et recte consonum rationi. Quod autem nunc tu et tunc illi super hac nostra concessione feceritis sic volumus ratum et firmum esse, ac si per nos factum esset et sancitum. (Dd 2, f.65r.)

17. Bononie, 5 Oct. 1387.

Concessimus licentiam Fratri Johanni Wit<sup>3</sup> de Ybernia lectorandi sub aliquo magistrorum sibi grato prehabita Ybernia depositione et trino anno in universitate de nostra gratia spetiali. (Dd 3, f.43r.)

18. Ymole, 24 Maii 1388.

Concessimus licentiam Fratri Johanni Vaddyn<sup>4</sup> quod in quocumque conventu fuerit divine possit vacare contemplat[i]oni sic per nullum nobis inferiorem possit ad limitandum compelli vel in sotium lectoratoris assignari. (Ibid., f.64v.)

<sup>1</sup> i.e. Tesdale, or Teesdale. Cf. *Anal. Aug.*, v. 108, n. 1, 110, n. 1.

<sup>2</sup> Cf. acts of the Gran chapter in *Anal. Aug.*, v. 54.

<sup>3</sup> Le White or Whyte [?]-a family which came to Ireland at the time of the Anglo-Norman invasion and spread throughout Leinster and Munster—cf. Brooks, *Knights' fees*, cit., pp. 25-6; P. Woulfe, *Irish names and surnames* (Dublin, 1923 ed.), p. 257.

<sup>4</sup> Wadding. Herrera, *Alphab. Aug.*, i. 377, assumes he was an Irishman, but this opinion was influenced by a personal friendship with Luke Wadding, O.F.M.—'Gratissimum nobis fuit inter Eremitas nostros Hibernos ex gente VVadinga Ioannem reperisse, ut humanissimo amico nostro Lucae VVadingo ad magnam Seraphicae familiae gloriam Chronographo Generali, antiqui stemmatis non recentem memoriam subministraremus.'

The Waddings were an Anglo-Irish family who settled early in counties Wexford and Waterford.

19. Ymole, 25 Maii 1388.

Fecimus conventualem in provincia Anglie Fratrem Michaellem de Conwzyt<sup>1</sup> de Hybernia iuxta ordinationem diffinitionis seu provincialis eiusdem provincie. (Ibid., f.66r.)

20. Venetiis, 13 Octobris 1390.

Fecimus conventualem perpetuum Fratrem Bading<sup>2</sup> in nostro conventu de Cantabria.<sup>3</sup> Mandantes omnibus et singulis nostris officialibus ut nullus presumat ipsum a dicto conventu quomodolibet remove nisi sua demerita sic forent patentia ut hoc merito postularent. (Dd 3, f. 135v.)

21. 19 Maii 1391.

Diffinitiones capituli generalis Erbpolensis<sup>4</sup>. . . . Item, patri generali imponimus, ut limitem Ybernie cum cetera portione provincie Anglie reducere debeat et componere secundum pristina ordinata, aut de novo statuere iuxta sue discretionis dictamen, prout eidem videbitur oportunum. (Bibl. Angel., MS 483, f.169r.)

22. Ferrarie, 11 Maii 1392.

Fecimus sotium ordinarium procuratoris nostri Ordinis in Romana curia Fratrem Giraldum Caneton,<sup>5</sup> sacre theologie lectorem, cum omnibus gratiis et immunitatibus huiusmodi sotiis ab Ordine concessis.<sup>6</sup> Item concessimus eidem ad provinciam Anglie licentiam libere accedendi et ad singulos conventus eiusdem, pariterque in ea manendi in quolibetque ipsorum, et ad Romanan curiam ac etiam ad nos quotienscumque veniendi sibi beneplacitum fuerit cum uno socio etc. voluerit associare secumque

<sup>1</sup> Convey (from the Gaelic MacConnmheada) ?—the former chieftains of Muinntear Laodhacháin in Westmeath—Woulfe, *Irish names*, cit., p. 479.

<sup>2</sup> Herrera, *Alphab. Aug.*, i. 377, identifies him with the John Wadding of no. 18. But the surname has clearly an initial minuscule "v". Herrera's opinion may be due to the Spanish pronunciation of "v" as "b".

<sup>3</sup> Herrera, *ibid.*, assumes that 'Cantabria' is 'Cantabrigia' (Cambridge). This is not unlikely since no Augustinian friary of 'Cantabria' is recorded as existing in the fourteenth century.

<sup>4</sup> i.e., Erbpolensis (Würzburg in Bavaria). The acts of the chapter are edited in *Anal. Aug.*, v. 98-104. This decree about the Irish limit is better understood in the light of the letter from Bartolemeo da Venezia, 11 May 1392 (Dd 3, ff. 163v-164r), no. 28 *infra*.

<sup>5</sup> De Canton, de Cauntoun (later Condon), a Norman surname found in counties Cork, Waterford, Wexford, Carlow and Limerick—Brooks, *Knights' fees*, cit., pp. 28-32 ; Woulfe, *Irish names*, cit., p. 253. Gerald Caneton was appointed to the see of Cloyne on 16 March 1394—cf. Eubel, *Hierarch. Cathol.*, i. 193. In the margin of the Dd 3 register, f. 163r, the Augustinian historian Herrera has written 'Fuit episcopus Clonensis in Ibernian an. 1394.' For the turbulent events preceding Caneton's appointment as socius of the procurator cf. *infra*, no. 28.

<sup>6</sup> For the election of the socius of the procurator general cf. decree of the general chapter of Verona, 1377, in *Anal. Aug.*, v. 33 ; for the office itself cf. decrees of the general chapter at Gran, 1385, *ibid.*, v. 56. The procurator general is the friar deputed to transact all affairs between the Holy See and the Augustinian Order.

manere. Mandantes singulis nobis inferioribus sub pena nostre inobedientie, quam ipso facto incurrant, ut in predictis nullo modo audeant impedire. (Dd 3, f.163r.; *Anal. Aug.*, v.108-9)

23. Eodem die.

Fecimus nostrum vicarium venerabilem virum Fratrem Johannem Holywod,<sup>1</sup> sacre pagine professorem, in toto limite Ybernie cum omnibus auctoritatibus et privilegiis, quas et que habere consueverunt vicarii ordinarii limitis antedicti usque ad electionem canonicam vicarii eiusdem limitis fiendam de proximo in primo capitulo vel congregatione, quam et quando secundum suam discretionem et bonam consuetudinem duxerit ordinandam. Mandantes singulis fratribus Ybernie nostri Ordinis, ut ei tamquam eorum vero pastori et nostro vicario debeant obedire. (Ibid., f.163r.; *Anal. Aug.*, v. 109)

24. Eodem die.

Concessimus Fratri Ade Payn<sup>2</sup> de Ybernis licentiam lectorandi in universitate Oxoniensi sub magistro pro tunc ibidem regente, non obstante quod in tertio anno in studio non fuerit antedicto, ut moris est. Mandantes prefato magistro per obedientiam salutarem quatenus facta depositione et deliberatione patrum ibidem assistentium maioris partis antedicti studii ipsum lectorare debeat, quando sibi comoditas affuerit, nisi aliqua culpa merito ei denegaret. Et quia ad nos venit pro aliquibus sui limitis negotiis expediendis, ideo si aliquam penam et inhabilitatem incurrisset eidem remisimus. Nolentes quod pro huiusmodi accessu aliquis nobis inferior ipsum debeat in aliquo molestare vel impedire, de nostra gratia spetiali. (Ibid., f.163r.; *Anal. Aug.*, v. 109)

<sup>1</sup> Holywood was the name of a noble family settled in counties Dublin and Meath at the time of the Norman invasion—cf. E. Hogan, *Distinguished Irishmen of the sixteenth century* (London, 1894), pp. 395-7, 400; Woulfe, *Irish names*, pp. 260-1. This Holywood is probably identical with the John Holywood who with seven friars of the Dublin house was accused in 1379 of murdering a fellow-Augustinian, Richard Dermot—cf. M. Archdall, *Monasticon Hibernicum* (London, 1786), p. 212, where the facts are given but as of an uncertain date; a dated synopsis of the document is given in Harris MSS, National Library of Ireland, xiii, p. 423. An entry in the general's register, 22 Nov. 1421—cf. infra, no. 31, suggests that Holywood was then but recently dead.

<sup>2</sup> Payen, Payne, etc., was a surname which came to Ireland with the Norman invasion—cf. Woulfe, *Irish names*, cit., p. 657. Adam de Payn was appointed to the see of Cloyne, 26 July 1413, in succession to the Augustinian, Gerald Caneton—cf. Eubel, *Hierarch. Cathol.*, i. 193; *Cal. papal letters*, v. 449, 454. In the margin of the Dd 3 register, f. 163r, the Augustinian historian, Herrera, has written 'Post annum 1411 episcopus Clonensis in Ibernia.' Adam Payn and John Cuock, O.F.M., representing the league of the mendicant Orders in Ireland against certain propositions of John Whitehead, travelled to the papal court in 1409 and secured a condemnation of the propositions—cf. *Chronica Fratris Nicolai Glasberger*, ed. in *Anal. Franc.*, ii (1887). 233, 238-40.

25. Ferrarie, 11 Maii 1392.

Frater Bartholomeus prior generalis etc.

Vicario<sup>1</sup> prioribus magistris lectoribus ceterisque fratribus limitis Ybernie etc. Cum vester limes Ybernie ut asseritur sola concessione quorundam privilegiorum per nos in regimine Ordinis precedentes ad maiorem contributionem solito, videlicet marcharum quatuor sterlingorum fiendam provincie omni anno fuerit obligatus, ac cum iam per septenium privati fueritis gratiis antedictis<sup>2</sup> unde gravamina ob illas addita remanere ab equitate iustitie deviat manifeste, ideo volumus, et mandamus ut sub pena inobedientie generalis quam quemlibet contrafatientem incurrere volumus ipso facto, nullus nobis inferior de predictis quatuor marchis quas per dictos septem annos minime solvistis provincie possit vel audeat vos gravare sive eas vos astringere ad solvendum, nisi de causa dicte solutionis plenius informati per nos vel per generale futurum capitulum aliud fuerit ordinatum<sup>3</sup> nihilominus volentes ut in futuro septem marchas sterlingorum obligemini solvere omni anno provincie ex quo per nos estis ad antedicta privilegia restituti. Datum etc. (Dd 3, f. 163v. ; *Anal Aug.*, v. 109)

26. Eodem die.

Concessimus fratri Willelmo Fote<sup>4</sup> de Ybernia licentiam lectorandi non obstante quod unus sibi deficiat annus pro sua lectura sub magistro Johanne Holywod, mandantes ei pro obedientiam salutarem ut ipsum lectorare debeat quando dicto fratri Willelmo maior fuerit comoditas, facta pro eo depositione capituli communis Ybernie, nisi aliqua sua culpa merito denegaret. Addentes quod si prefatus Magister Johannes aliquo quovis modo fuerit impeditus, tunc concessimus magistro regenti Oxonie ut ipsum valeat lectorare modis et forma quibus supra de nostra gratia. (Ibid., f. 163v. ; *Anal. Aug.*, v. 109-110)

27. Eodem die.

Frater Bartholomeus, prior generalis immeritus, etc. Universis ad quos presentes littere deducuntur, salutem et pacis munus in vinculo caritatis.

Nuper nostrum fuit per vicarium, provincialem et diffinitores provincialis capituli in provincia Anglie ultimo celebrati<sup>5</sup> a vicariatu limitis

<sup>1</sup> i.e., John Holywood—cf. supra no. 23.

<sup>2</sup> This is a clear indication that the dispute between the English province and the Irish limit had come to a head in the year 1385. The English provincial at that time was Henry Tesdale—cf. *Anal. Aug.*, v. 108 n. 1, 110 n. 3. <sup>3</sup> Cf. infra, no. 29.

<sup>4</sup> A form of de Fuite (now anglicised Whitty), an Anglo-norman family established in county Wexford—Brooks, *Knights' fees*, cit., pp. 113-15; Woulfe, *Irish names*, cit., p. 258. Or a form of de Faoit (an Anglo-Norman surname anglicised White) cf. supra no. 17.

<sup>5</sup> Provincial chapters were held annually. Apparently the chapter in question was that held at Gorleston (i.e., Little Yarmouth) in 1392 : 'Senis, 4 Jul. 1392 . . . et diffinitorium prov. cap. prov. Anglie yeremute [i.e., Little Yarmouth] ultimo celebrati'—Dd 3, f. 167r.



Ybernie privationis lata sententia contra venerabilem virum, Fratrem Giraldum Caneton, sacre theologie lectorem, a qua idem frater per appellationem ad nos interpositam declinavit sententia. Idem facientes Venerabilis Magister Johannes Holywod, prioresque Ybernie ; unde ad nos prefatus Frater Giraldus nomine suo et omnium predictorum accedens personaliter,<sup>1</sup> ne dictam appellationem derelinquere et sic appellasse consequenter frivole videretur, primo se obtulit prefatas appellationes fore legitimas probaturum, ac secundario nobis cum instantia supplicavit, ut a dicto ipsum vellemus alleviare officio, quod adhuc se retinere minime dubitabat, vel in quo saltem erat per nostrum officium reponendus ratione appellationis que dictam sententiam suspe[n]debat. Et licet pluries prefatam resignationem noluerimus acceptare, suis tamen importunis precibus finaliter inclinati resignationem acceptavimus antedictam.<sup>2</sup> Et ad tollendum iurgia que possent ex antedictis sententia et appellationibus provenire prefatis, venerabilibus viris Magistro Johanni Holywod et Fratri Giraldo ac omnibus fratribus limitis Ybernie cum eisdem appellantibus, aut contra preceptum provincialis Anglie<sup>3</sup> post dictam absolutionem prefato Fratri Giraldo ut vicario, vel prenominato magistro ut ipsius commissario obedientibus, aut in predictis favorem procurantibus, remicimus omnem penam, quam quomodolibet incurrissent, si nunc vel in posterum eos appellasse frivole appareret, ipsos et quemlibet ipsorum rehabilitando ad omnem vocem, tam activam quam passivam, et ad omne cum cura animarum vel sine cura officium Ordinis, quas penas et inhabilitates ex dictis appellationibus et aliis explicatis superius incurrissent ex provincialis Anglie lata sententia in predictis et cum eodem super irregulativitatis macula dispensamus si ea se divinis immiscendo postmodum contraxissent. In nomine Patris et Filii et Spiritus Sancti, Amen. (Dd 3, f.163v. ; *Anal. Aug.*, v.108)

28. Eodem die.

Frater Bartholomeus, prior generalis, etc, Universis ad quos presentes deducuntur salutis et pacis munus in vinculo caritatis.

Dudum in generali capitulo sub anno Domini Mccclxxxv Strigonii<sup>4</sup> celebrato fuit ad instantiam diffinitoris provincie Anglie diffinitum quod

<sup>1</sup> Caneton presumably arrived in the company of Adam Payn whom the general previously mentioned as having come to him about the affairs of the Irish limit—cf. supra no. 22.

<sup>2</sup> The position of the discontented Irish brethren was strengthened by Caneton's resignation. He was appointed socius of the procurator general with the right to visit the English houses. Holywood, one of Caneton's supporters, succeeded him as vicar of the Irish limit.

<sup>3</sup> The English provincials during the crucial years of the dispute were Henry Tesdale, 1383-7, and Thomas Winterton, 1387-93—cf. *Anal. Aug.*, v. 108 n. 1, 110 n. 1. Winterton was one of the outstanding ecclesiastics of his day in England—cf. Gwynn, *Austin Friars*, cit., pp. 225-6, 234-5, 260-1, 270.

<sup>4</sup> Gran in Hungary.

vicarius patris generalis et prior provincialis ac diffinitores provincialis capituli provincie Anglicane, tunc proxime celebrandi, auctoritatem haberent plenariam annullandi, corrigendi, modificandi vel ampliandi privilegia seu gratias concessas limiti Ybernie per quoscumque | officiales Ordinis et prelatos<sup>1</sup>. Cuius quidem diffinitionis et concessionis fulti auxilio prefati noster vicarius, provincialis et diffinitores diversa limiti antedicto concessa privilegia revocarunt caritatis ordine non servato ; unde per eundem limitem fuerunt duo generalia capitula<sup>2</sup> fuimus et nos frequenter de huiusmodi revocatione indebita propulsati, quatenus ad tollendum iurgia vellemus de iusto remedio providere. Quare in generali capitulo anno preterito Herbipoli celebrato fratrum eiusdem limitis examinatis litteris et querimoniis, ac officialium provincie Anglie rationibus, obiectionibus et responsionibus auditis, visum est tunc diffinitoribus suprascriptam revocationem iustitie et caritatis terminos excessisse ; propter quod nobis per dictum diffinitorium extitit imperatum, ut limitem sepedictum a tali deberemus revocationis gravamine sublevare in quantum nostre conscientie apparet. <sup>3</sup>

Nos igitur ante et post immediate precedens capitulum generale a fide dignis plenius informati, volentes inter limites Anglie et Ybernie equitanceam servare iustitie, tenore presentium annullamus et revocamus prescriptam revocationem gratiarum per antedictos nostrum vicarium, provincialem et diffinitores factam virtute concessionis generalis capituli dicti primo ; eidem limiti Ybernie de novo, si expedit, concedentes omnes et singulas gratias et immunitates per nos precedentes in generalatus officio et in regimine ordinis, aut per ipsorum aliquem datas limiti sepedicto et ante prefatum Strigoniense non revocatos capitulum generale, de nostra gratia speciali. <sup>4</sup> Et ut hec nostra revocatio et annullatio, necnon et nova concessio in suo maneat firmamento, cuilibet nobis subdito ponimus in mandatis ut nullus eorum sub penis nostre inobedientie et privationis cuiuscumque offitii Ordinis quod haberet et inhabilitatis per quinquenium ad quodcumque offitium antedictum, dictas nostras annullationem revocationem at de novo concessionem quomodolibet impedire audeat cum effectu. Et si quis huic nostro mandato in toto vel in parte presumpserit contraire, quemlibet talem nunc pro tunc prefatas penas incurrere volumus ipsi facto. (Dd 3, ff.163v-164r. ; *Anal Aug.*, v. 110-11)

<sup>1</sup> The surviving acts of the General Chapter do not include the decrees for the Irish limit—cf. supra, no. 15.

<sup>2</sup> This appears to show that only two chapters were held in the Irish limit over a period of six years (1385-91), despite the previous legislation of 23 Sept. 1359 for annual chapters.

<sup>3</sup> Cf. this decree supra, no. 21.

<sup>4</sup> A similar declaration was issued on 19 March 1493—cf. infra, no. 120.

29. Junii 1394.

Diffinitiones generalis capituli in Arimino celebrati.<sup>1</sup> Item, litum [sic] anfractus precludere cupientes, que diu existit inter fratres nostri Ordinis Anglie parte ex una, et limitem Ybernie parte ex altera,<sup>2</sup> quantum cum Deo possumus pro eorum unanimi pace et concordia diffinimus, statuimus et ordinamus quod limes Ybernie teneatur pro quinta parte expensas officialium provincie Anglie accedentium ad capitulum generale, ac etiam pro quinta parte collectae communis ordinis ex parte [dicte provincie debite, nec non quintam partem expensarum cujuscumque procurandi privilegii solvere obligentur, dummodo dictum privilegium, quesitum<sup>3</sup> est de se, Yberniciis valeat sicut Anglicis. Si autem in Roma curia tale pro eisdem privilegium procuretur, ita quod ambobus prosit, ne ex solutione pecunie aliquid controversie inter partes valeat suboriri, volumus ut de scitu procuratoris Ordinis, qui pro tempore fuerit, vel eius vicem gerentis, tales expense fiant, ad quarum expensarum elucidationem idem procurator per suas litteras partibus intimare procuret. Addentes, ut de impetrando privilegio [sic] due fiant bulle, quarum unam Anglici et aliam Ybernici sumptibus recipere teneantur. Suis autem magistris limes Ybernie, baccallariis, scolasticis quibuscumque limitis Ybernie de provisionibus provideant consuetis.

Volumus etiam et diffinimus, quod vicarius, diffinitor et discretus limitis Ybernie in capitulo provinciali Anglie pisturam unam solvere teneantur, et ad pisturam solvendam priores ceteri et discreti Ybernie, si ad Anglie capitulum accederent,<sup>4</sup> obligentur, sicut priores et discreti provincie Anglie ex consuetudine sunt obligati.<sup>5</sup> Nolentes quod ad aliquas alias expensas et solutiones per provinciam Anglie seu provincialem dicte provincie possit limes Ybernie quomodolibet coartari, preter quam si commune litigium utrique parti dampnosum, seu proficuum, quacunque causa oriretur;<sup>6</sup> quo in casu pater generalis discernere habeat et videre pro quo litigio communi limes Ybernie quintam partem solvat expensarum, ut

<sup>1</sup> Edited in *Anal. Aug.*, v. 126-9.

<sup>2</sup> For a similar division dating from the thirteenth century among the Franciscans in Ireland cf. E. B. Fitzmaurice and A. G. Little, *Materials for the history of the Franciscan province of Ireland, 1230-1450* (Manchester, 1920), pp. xxii-xxvi. For the racial problem among the Dominicans in Ireland cf. M. H. MacInerney, *Hist. Irish Dominicans* (Dublin, 1916), pp. 563-6.

<sup>3</sup> This may read 'quantum.'

<sup>4</sup> The text redundantly adds 'pisturam solvere.'

<sup>5</sup> Apparently the priors of the Irish houses were not obliged, as were the priors of the English and other provinces, to attend the provincial chapters. The vicar, a diffinitor and a discreet from the Irish limit attended the English provincial chapter as a matter of course. A decree of 23 Sept. 1359—cf. supra no. 9—refers to this system as long established, 'sicut antiquitus fieri consuevit.'

<sup>6</sup> As actually occurred during 1409-10 when the mendicant Orders formed a league against the teachings of John Whitehead—cf. Fitzmaurice and Little, *Materials hist. Franc. prov. Irel.*, cit., pp. 172-6; and again during 1440-8 when a league was formed against the teachings of Philip Norreys of Dublin diocese—cf. *ibid.*, p. 191.

in aliis expensis est superius declaratum.

Item, ordinamus quod lymes Ybernie pro omnibus solutionibus taxarum preteritarum usque in diem presentem, et usque ad provinciale capitulum Anglie anno presenti de proximo celebrandum, solvere teneatur ducatus quinquaginta et non amplius, hinc ad festum Nativitatis Domini, provincie Anglie sub pena privationis omnium gratiarum eisdem nunc et alias per Ordinem concessarum.

| Insuper, volumus et mandamus, ut omnes fratres limitis Ybernie in aliis limitibus Anglie consistentes, non causa studii, debeant sub pena carceris ad suum limitem Ybernie reverti hinc ad festum Omnium Sanctorum immediate futurum, ibidem sub obedientia vicarii eiusdem limitis Ybernie permansuri. Eisdem remittentes omnem penam, quam ex recessu a limite sine licentia incurrissent, nobis similiter vel patri generali priori reservantes omnem penam, quam ex quibuscumque aliis suis promeruisent excessibus. In omnibus autem privilegiis et gratiis, per quoscumque priores generales tam presentem quam preteritos [concessis] dictum lymitem concernentibus, ipsos fratres et lymitem firmiter volumus permanere, cassantes et annullantes diffinitionem contra dicta privilegia, statuta et gratias lymiti Ybernie concessa, editam in capitulo generali Strigonie [sic] celebrato, declarantes et volentes quod nullam aliam jurisdictionem habeat provincialis Anglie in dicto lymite Ybernie, nisi quam dicta privilegia, statuta et gratie concedant explicite; in quibus volumus dictum lymitem Ybernie firmiter et inconcusse manere.<sup>1</sup>

Et si aliquis, quod absit, sue salutis immemor, huic nostre diffinitioni, ordinationi, prohibitioni, declarationi, concessioni seu privationi, in parte, vel in toto, contraire presumpserit, seu contempserit obedire, quemlibet talem nunc pro tunc, a quolibet absolventes officio, excommunicationis sententia innodamus, quam trina canonica monitione premissa, licet inviti, ferimus in hiis scriptis. (Bibl. Angel., MS 483, ff. 171v-172v.)

### 30. Pentecostes, 1397.

Diffinitiones capituli generalis Monachiensis<sup>2</sup>. . . . Item, confirmamus omnes diffinitiones factas in generali capitulo Ariminensi, maxime illam de Ybernicis, que incipit: Litum anfractus precludere cupientes.<sup>3</sup> (Bibl. Angel., MS 483, f. 174v.)

<sup>1</sup> This decree is not found among the surviving acts of the chapter held at Gran—cf. supra no. 28. Cf. infra no. 120 for a similar decree of 19 March 1493.

<sup>2</sup> Edited in *Anal. Aug.*, v. 150-1.

<sup>3</sup> Cf. supra, no. 29.



31. Venetiis, 22 Nov. 1421.<sup>1</sup>

Concessimus Magistro Galfrido Schale<sup>2</sup> provincie Anglie, ut possit esse regens in conventu Dublinensi<sup>3</sup> eiusdem provincie quodcumque et quotienscumque voluerit, eo quod in toto limite Hibernie in quo ille conventus situs est non sit aliquis magister qui commodè possit ibidem esse regens. Item, concedimus eidem cameram in eodem conventu, alias vocatam cameram Magistri Johannis Holywod, ad usum sue vite perpetuum sine contradictione quacumque. Concedentes quoque sibi ut possit facere duos lectores ydoneos, habitis de iure et consuetudine requisitis. (Dd 4, f. 64v.)

32. Arimini, 25 Feb. 1422.

Concessimus Fratri Dermicio Ogeragayn<sup>4</sup> provincie Anglie et limitis Hybernie, ut possit transmeare ad Sanctum Sepulchrum Domini et ceteras partes Terre Sancte, super quo habet etiam licentiam apostolicam. (Dd 4, f. 72v.)

33. Arimini, 13 Aprilis 1422.

Concessimus magistris, prioribus, officialibus et fratribus limitis Hibernie provincie Anglie, ut eorum capitulum quod per statuta predecessorum nostrorum singulis annis celebrabant, ammodo solum de biennio

<sup>1</sup> At this time the general was an outstanding theologian, Agostino (Favaroni) da Roma, whose election at Asti in 1419 ended the division of 'general' and 'anti-general' resulting from the Western Schism. Agostino was reelected at Bologna (1425) and Montpellier (1430). He was noted as a promoter of the Observant movement within the Order. He was appointed archbishop of Barletta in June 1431—cf. Perini, *Bibl. Aug.*, ii. 49-52.

<sup>2</sup> This may be a form of Shales (the widespread Gaelic family of O'Shiel)—cf. Woulfe, *Irish names*, pp. 152, 643, or Schail (the Gaelic family of O'Scahill from Galway)—cf. *ibid.*, p. 639. Schale was probably an English-born friar. Among the sermons preached during the sessions of the Council of Constance in the years 1416-17 were those 'per Fratrem Galfridum Schale, provincie Anglie, doctorem immeritum universitatis Cantabrigie Ordinis Heremitarum Sancti Augustini'—cf. G. R. Owst, *Preaching in medieval England* (Cambridge, 1926), pp. 11-12, n. 3. An interesting composition of his 'De modo sermocinandi' is in the Cambridge University Library—cf. Th. Charland, O.P., *Artes praedicandi: contribution à l'histoire de la rhétorique au moyen-âge* (Paris—Ottawa, 1936), p. 37. The prior general appointed Schale vicar of the provincial chapter to be held at Gorleston in July 1422—cf. *infra*, no. 34.

<sup>3</sup> The general house of studies for the Irish vicariate was at Dublin—L. Alemand, *Histoire monastique d'Irlande* (Paris, 1690), p. 306. This entry of Nov. 1421 is the first mention of the Dublin friary in the generals' registers. According to Sir James Ware, *De Hibernia et antiquitatibus eius disquisitiones* (London, 1654), p. 144, the Dublin friary was founded about 1259. Alemand, *cit.*, p. 305, states that it was founded by the Talbots. The first available contemporary reference to the Austin friars of Dublin is a bequest in the will of William de Stafford, 16 April 1282—ed. by H. J. Lawlor from Liber Albus of Christ Church, Dublin, in *R. I. A. Proc.*, Sec. C, xxvii (1908-9). 31.

<sup>4</sup> Either the Gaelic Ó Geargáin or O'Gargan, a Meath surname—cf. Woulfe, *Irish names*, p. 540, or possibly O'Garriga, a Connaught corruption of MacF'hearadh-aigh—cf. *ibid.*, pp. 359, 539.

in biennium et non sepius celebrare astricti sint,<sup>1</sup> cum annua celebratio non sine maximis vexationibus dispendiis fratrum discursibus et incommodis continuari possit, prout a patribus provincie cognovimus qui pro hac gratia nobis preces dederunt. Et hoc non obstantibus quibuscumque mandatis, litteris aut statutis, quorumcumque predecessorum nostrorum, etc. Illius quoque statuimus et observandum inviolabiliter precepimus, ut quotienscumque dictum eorum capitulum celebraverint eorum quatuor diffinitores de quatuor diversis plagis seu partibus eiusdem limitis elligantur, ita quod unus eligatur de Lagenia, aliud de Ultonia et Media, tercius de Momonia, et quartus de Connacia, sic quod nulla predictarum plagarum habeat plures diffinitores quam alia et hoc ob pacem limitis, etc.<sup>2</sup> (Dd 4, f. 74v.)

34. Arimini, 13 Apr. 1422.

Misimus litteram vicariatus in provinciam Anglie pro capitulo ipsius provincie celebrando in festo Beate Marie Magdalene proximo futuro anno 1422 in conventu Jernemuthe,<sup>3</sup> in qua primo loco positus est pro vicario Magister Galfridus Schale de limite Hibernie,<sup>4</sup> Johannes Mansfeld de limite Eboraci sacre theologie magister in secundo, et Magister Thomas Gerston de limite Cantabriggensi in tercio.<sup>5</sup> (Dd 4, f. 75v.)

35. Rome, 1 Mart. 1423.

Concessimus Fratri Ricardo Modyn<sup>6</sup> provincie Anglie cameram quam sumptibus suis in conventu de Roba<sup>7</sup> sumptibus propriis hedificavit,

<sup>1</sup> Cf. supra no. 9, infra nos. 66, 72, 122. By a papal privilege of Oct. 1438 the English province was allowed to hold biennial, instead of annual, chapters—*Cal. papal letters*, ix. 30; *Anal. Aug.*, vi. 322-4.

<sup>2</sup> Antagonisms between friars from the different civil provinces of Ireland was still a major problem for the Augustinians during the eighteenth century, cf. decrees number 2 and 4 of the chapter acts, Dublin Sept. 1739, in Lib. 100, Irish Aug. Prov. Archives, pp. 21-2; a strong statement of the problem is given by F. Butler, 'De partialitatibus provinciae Fr. Erem. S. Augustini per Hiberniam constitutae [anno 1722]'—MS 7239, Staatsbibliothek, Vienna, fasc. 20. The matter appears to have been only finally settled by an instruction of the prior general, Giuseppe Palermo, Rome 19 June 1855, to John Furlong, president of the forthcoming Irish Augustinian provincial chapter—letter in Irish Aug. Prov. Archives, Lib. 71, p. 19.

<sup>3</sup> For the friary at Gorleston (alias Little Yarmouth or Jernemouth) in Norfolk cf. *Victoria County History : Norfolk*, ii. 437-8.

<sup>4</sup> Cf. supra, no. 31.

<sup>5</sup> York and Cambridge constituted two of the five *limites* of the Augustinian houses in England—cf. Little, cit., in *E.H.R.*, xxxiv (1919). 209.

<sup>6</sup> Madden or O'Madden, a well known Gaelic family in Connaught, particularly in the Hy-Many country—cf. H. T. Knox, *Hist. County Mayo* (Dublin, 1908), p. 140; J. O'Donovan, ed., *Tribes and customs of Hy-Many* (Dublin, 1843), pp. 129-59.

<sup>7</sup> Ballinrobe, co. Mayo. Founded sometime before the year 1337 when it is mentioned in the register of the Dominican priory of Athenry—cf. 'Registrum monasterii Fratrum Praedicatorum de Athenry,' ed. A. Coleman, O.P., in *Archiv. Hib.*, i (1912). 207. Knox, *Hist. Mayo*, cit., p. 95, suggests that this was the first Anglo-Norman religious foundation in the county, and that it was likely to have been built by Maurice Fitzgerald. But that Maurice Fitzgerald died in 1257—

ita ut super eius habitatione et usu perpetuo non possit per quemquam nobis inferiorem quomodolibet impedire, nisi suis intolerabilibus demeritis exigentibus. Insuper facimus eum conventualem perpetuum in eodem conventu ut exinde per aliquem nobis inferiorem amoveri non possit nisi suis promerentibus demeritis intolerabilibus prout supra, demum ei concedimus ut quater in anno possit sibi eligere ydoneum confessorem qui eum absolvat auctoritate nostra etc. (Dd 4, f. 105r.)

36. Rome, 20 Mart. 1423.

Concessimus Fratri Ricardo Modyn, provincie Anglie et limitis Hibernie, ut per nullum nobis inferiorem cogi possit ad aliquod officium gerendum, sive ipsum cum cura animarum sit, sive non, preter suam voluntatem. Item ut possit ire ad amicos suos et ipsos visitare quotienscumque voluerit, et cum eis stare pro libito sine aliquo obstaculo, etiam si assidue vellet stare cum eis. Et dum fuerit in conventu possit commedere, bibere et caritatem facere cum amicis suis honestis personis quando ei libuerit et hoc propter senectutem suam et infirmitates. (Dd 4, f. 106v.)

37. Senis, 29 Dec. 1423.

Precepimus et decrevimus per nostras patentes litteras datas Fratri Carolo<sup>1</sup> limitis Ybernice provincie Anglie ut in conventu quem ipse de consensu apostolico<sup>2</sup> construxit in Benefada,<sup>3</sup> Akadensis diocesis<sup>4</sup> eiusdem limitis, hac sola intentione et desiderio ut in ipso cum sociis qui devote cupiant, vivere posset in observantia regulari, omnino vivatur observanter.<sup>5</sup> Nec in eo aliquis frater per quemquam nobis inferiorem

Orpen, *Normans*, iii. 196. The Augustinians did not come to Ireland until about the year 1280 when they settled at Dublin—cf. supra no. 31.

<sup>1</sup> It has been suggested that he was of the O'Hara family—T. O'Rourke, *Hist. Sligo*, i (Dublin, 1890). 149-50. This is likely.

<sup>2</sup> A copy of this permission is not to be found among the *Cal. papal letters*. Herrera, who apparently saw the register in the Vatican Archives during the 1620s or 1630s, describes the permission as 'de licentia Martini V, dat. 13 kalen. Novembris, anno 1423'—*Alphab. Aug.*, cit., i. 125. He adds that the ground was granted by Donough O'Hara (Donatus Heagia), son of John (Joannis Pheadgra). The friary was distinguished at an early date. The O'Hara, Donough O'Hara Dubh, son of John, resigned the lordship to his brother and entered as an Augustinian at Banada—*Annals Four Masters*, iv. 917 (anno 1439). The friary remained a preserve of the O'Hara family, if we are to believe a complaint of Friar O'Casey in 1460—*Cal. papal letters*, xii. 88.

<sup>3</sup> Benada or Banada, in the barony of Leyney, co. Sligo. From the above reference and the entry in the Vatican register it appears that the foundation had been made before permission was secured from the Holy See or from the Augustinian General. A papal letter of Feb. 1445 grants indulgences to those who contribute towards the Augustinian church and friary at Banada, 'the building of which church and house has been recently begun'—*Cal. papal letters*, ix. 455.

<sup>4</sup> The diocese of Achonry.

<sup>5</sup> This is the first reference in the generals' registers to the Irish Augustinian Observant movement, which appears to have begun from the friary at Banada. In a papal letter of Feb. 1445 the Banada house is styled 'de observantia'—*Cal. papal letters*, ix. 468. The existence of an Irish Augustinian Observant movement has hitherto been unknown to historians.

collocari possit qui ita vivere nolit. Concedentes eidem Fratri Carolo, ut quoscumque fratres sub observantia secum vivere cupientes in illum conventum ex quocumque alio [conventu] illius limitis admittere possit et retinere, quos nolumus posse per quemquam nobis inferiorem impedire. Quinymo volumus, ut fratres qui illis devote Domino servire cupiant, dum ad locum illum accesserint et acceptati fuerint, ipso facto illi conventui de Benefada incorporati sint et fratres eiusdem decetero censeantur, hac tamen lege et conditione, ut cum ad observantiam transire voluerint, omnia et singula bona cuiuscumque generis sint, eis ab Ordine concessa, certo inventario fideliter describere teneantur et illud suo conventu nativo relinquere. Quo facto ipsa tantum bona secum afferre possint, et eis uti ut ceteri fratres facere consueverunt. Sed post obitum illius totum redeat ad conventum nativum quod habebant in introitum observantie. Si vero postea in observantia aliquid acquisiverint, illud in observantia eadem remanebit. Dictum vero inventarium quicumque non fecerit ut dictum est | in dictum conventum de Benfada et observantiam acceptari non possit. Ex his vero qui in ipsam recepti fuerint et ita ut prefertur uniti, nolumus quemquam per aliquem nobis inferiorem inde amoveri posse sine prioris fratrumque consensu, neque quemquam alium qui formam observantie sequi nolit, aut quem prior et fratres non admiserint introduci. Visitetur tantum et visitari possit locus ipse per vicarium limitis Ybernie aut eius commissarium in Connatia.<sup>1</sup> Et si qui reperti fuerint punitione digni illis debite puniantur et corrigantur, sed non inde ammoveantur, eximentes ipsos auctoritate nostra et Astensis capituli generalis quod omnia loca observantie tunc presentia et futura nostre speciali cure et immediate commisit ac correctione cuiuscumque alterius nobis inferioris ut preter vicarium prefati limitis aut dictum eius commissarium, nemo nobis inferior se de eis quomodolibet intromittat.<sup>2</sup> Volumus quoque ut prior qui eis prefuerit singulo anno in manibus alicuius idonei fratris quem elligerit ex illa societate teneatur prioratus officium resignare. Mandantes cuicumque taliter per ipsum priorem ellecto, ut eis renuntiationem acceptet, dum fuerit legitime requisitus in meritum obedientie salutaris. Quo novam prioris electionem, singulo ut premittitur anno, fieri volumus, in qua quisquis rite et canonice iuxta instituta nostri Ordinis ellectus seu reellectus fuerit et acceptaverit, ipso facto sit auctoritate nostra confirmatus cum omni auctoritate quam ceteris prioribus localibus tradunt nostri Ordinis instituta. (Dd 4, ff.130v-131r.)

<sup>1</sup> The commissary received the title of 'rector' and further powers by a decree of 5 March 1457—cf. *infra*, no. 56.

<sup>2</sup> For the general chapter of Asti (1419) cf. *Anal. Aug.*, vi (1915-16). 255—70. The acts of this chapter have not survived.



38. Senis, 17 Jan. 1424.

Reposuimus in auctoritate et potestate Fratris Bernardi de Burgo <sup>1</sup> lectoris ac prioris conventus nostri de Roba limitis Ybernie, provincie Anglie, omnes et singulas gratias quas concessimus Fratri Ricardo Modyn eiusdem limitis eo quod ipsis male et temerarie utitur ut nobis significatum est, cum noluerit monstrare litteras quas a nobis habuerat priori suo et earum favore assidue vagetur per limitem in scandalum Ordinis et contemptum. Quod si ita est, imponimus priori ut eum corrigat, non obstantibus gratiis quas a nobis habuit et litteris quarum una registrata est supra in fo. 105 et alia in fo. 106. <sup>2</sup> (Dd 4, f.133r.)

39. Eodem die.

Concessimus eidem Fratri Bernardo ut quater in anno possit confiteri auctoritate nostra ac totiens absolvere fratres tres plage Connatie limitis Ybernie qui sibi confessi fuerint eadem auctoritate. Item quod possit equitare quotiens fuerit oportunum. (Ibid., f.133r.)

40. Rome, 13 Sept. 1424.

Dedimus licentiam Fratri Tome Care alias Lynne<sup>3</sup> provincie Anglie ut possit stare cum Reverendo Domino Johanne Episcopo Lysmorensi et Watyrforensi<sup>4</sup> ac diebus et temporibus quibus id liceat per nostri Ordinis instituta, uti cibariis et potionibus que in ipsius episcopi domo ei ministrabuntur. Possitque ei servire devote et honeste, ac quater in anno eligere sibi ydoneum nostri Ordinis sacerdotem qui eum absolvat auctoritate nostra quantum ipsa se extendit, etc. (Dd 4, f. 153v.)

41. Rome, 11 Aprilis 1425.

Concessimus Fratri Feraldo Martin provincie Anglie, bachallario ac penitentiario domini nostri pape ut possit sibi eligere unum de provincia sua quem et in eadem provincia et in curia romana atque alibi secum assidue ducere et tenere possit, ac quotiens opus fuerit mutare. Sit tamen honeste conversationis, suis prelatiis non rebellis, nulli officio Ordinis occupatus. (Dd 4, f.164v.)

<sup>1</sup> For the De Burgo or Burke family cf. Knox, *Hist. Mayo*, cit., chaps VIII-XIX. The De Burgos were the ruling family in the Ballinrobe area.

<sup>2</sup> Cf. supra, 1 March 1423, no. 35 ; 20 March 1423, no. 36 ; infra, 1 March 1431, no. 52.

<sup>3</sup> Perhaps Friar Thomas Care from King's Lynne in East Anglia. The Augustinians had a large friary in this town—cf. *Victoria County History : Norfolk*, ii. 427-8.

<sup>4</sup> John Geese (alias Goes), O. Carm., bishop of the united dioceses of Waterford and Lismore, 1409-14, 1422-5—cf. Eubel, *Hierarch.*, i. 308. For Geese cf. H. Wood, *Fasti Ecclesiae Hibernicae*, i (Dublin, 1847). 6.

42. Rome, 2 Nov. 1425.

Concessimus Reverendo Domino Feraldo Martyn nostri Ordinis et episcopo Aladensi<sup>1</sup> ut possit tenere unum capellanum nostri Ordinis fratrem, et mutare quotiens fuerit opus ac mittere quo fuerit opus. Et ad eiusdem instantiam fecimus Fratrem Thomas Martyn<sup>2</sup> studentem per triennium in nostro conventu et studio Oxoniarum de nostra gratia speciali, eodem die. (Dd 4, f.178v.)

43. Rome, 2 Nov. 1425.

Concessimus Fratri Willelmo Mysterton<sup>3</sup> ut possit ire ad Angliam et exequi quaecumque negocia domini sui episcopi Aladensis et deinde expectare eum in quocumque conventu provincie voluerit. (Dd 4, f. 178v.)

44. Rome, 2 Nov. 1425.

Fecimus Fratrem Willelmum Mysterton provincie Anglie conventualem perpetuum in suo conventu Eboracensi ita ut dum bene se gerat a nemine nobis inferiori inde amoveri possit. Nec cogi ad aliquod officium cum cura animarum vel sine in ipso conventu vel extra, neque ad limitandum ob egritudinem quam pati in humero dicitur, et ut domino episcopo Aladensi id attente postulandi satisfiat. (Ibid.)

45. Rome, 12 Dec. 1425.

Incorporavimus Fratrem Matheum Clerc<sup>4</sup> lectorem, conventus de Arnaroye,<sup>5</sup> limitis Ybernie provincie Anglie, conventui de Duamuor,<sup>6</sup>

<sup>1</sup> Gerald Martyn (alias Fergallus Fitzmartyn), appointed bishop of Killala in 1425—Eubel, *Hierarch. Cathol.*, i. 79. He was consecrated in St. Peter's, Rome, on 11 Nov. 1427—W. M. Brady, *Episcopal succession in England, Scotland and Ireland, 1400-1875*, ii (Rome, 1876). 171. Gerald Martyn may have been an Englishman, though the diocese of Killala then lay under the influence of the Anglo-Irish and the Gaels—cf. H. T. Knox, *Notes on the early history of the dioceses of Tuam, Killala and Achonry* (Dublin, 1904), pp. 327-8. The Martyns were strongly established in Connaught, forming one of the 'Tribes of Galway'—J. Hardiman, *History of the town and county of Galway* (Galway, 1926 ed.), pp. 20-1.

<sup>2</sup> Probably a nephew or relation of the bishop.

<sup>3</sup> It is uncertain whether he was English or Irish. The surname Masterson was common in county Cavan and north eastern Connaught—Woulfe, *Irish names*, p. 315. But the second entry of 2 Nov. 1425, which mentions that he was from the convent of York, makes it fairly certain that he was English.

<sup>4</sup> Clery, alias O Cleirigh, a ruling family in the barony of Tirawley, co. Sligo—Cf. A. B. Clery, 'The Muintir Cleirigh of Tirawley,' in *R.S.A.I. Jn.*, lxxv (1945) 70-5; J. O'Donovan, *Genealogies, tribes and customs of Hy-Fiachrach, commonly called O'Dowda's country*, (Dublin, 1844), pp. 79-91, 391-8.

<sup>5</sup> Ardaree, in the barony of Tirawley, co. Sligo. The foundation of the friary must date back well into the fourteenth century. A papal letter of 16 Dec. 1410 grants indulgences to those who visit the church and give alms for the repair of the Augustinian house of St. Mary's, Ardaree, which has its buildings partly collapsed and partly threatening ruin—*Cal. papal letters*, vi. 220. The O'Dowda association with the friary may be seen from *ibid.*, x. 677, xi. 357.

<sup>6</sup> Dunmore, co. Galway. Founded by De Bermingham, Lord Athenry—Ware, *Disquisitiones*, cit., p. 216. The usual date given for its foundation is 1425—Archdall,

cui eum adeo utilem esse perhibent et etiam conventui sue originis placeat hunc ad conventum illum etiam cum omnibus bonis suis transferri, ut bona et iura ipsius conventus protegat et defendat ut facit. Quod si ita est, ut suo conventui placeat, facimus. Nolentes insuper ut exinde amoveri possit dum bene se et honeste gerat. Et casu predicto omnia bona sua ad conventum de Duamuor eo decedente devolvi. (Dd 4, f.182r.)

46. Eodem die.

Confirmavimus Fratri Johanni Dermo<sup>1</sup> limitis Ybernie provincie Anglie cameram seu cellam quam ei a suo conventu cum orto concessam fuisse dicit,<sup>2</sup> dum ita sit concedentes quoque ut semel singulo anno possit confiteri auctoritate nostra. (Ibid.)

47. Bononie, 1 Dec. 1427.

Ad ammovendum dubitationem quandoque inter patres ipsius provincie Anglie versatum an fratres quibus gratiose concedimus ut quorundam magistrorum depositione habita gradum lectorie suscipere possint, in capitulis nichilominus presentari et admitti a nostro vicario ut fieri solet, ac ceteris provincie consuetudinibus obtemperare debeant, an ea nostra gratia ab his consuetudinibus eximere censenda sit, declaravimus per nostras litteras non esse nostri animi huiusmodi nostris litteris, seu de gradu lectorie, seu de aliis quibuscumque sint, ceteras provincie consuetudines excludere, sed preter eam solam dispensationem que in ipsis expressa sit, omnes velle servari, neque solum ab Anglicis, sed et Hybernicis et ceteris omnibus provincie illi adiunctis fratribus vel unitis.

Item permittimus ut loca alienigenis debita in universitatibus Oxoniensi et Cantabrigensi fratribus illius provincie a capitulo assignari possint, si nulli a nobis assignari accadat, qui vel iam illuc accesserit vel ante assignationem provincie datas nostras litteras acceperit. Quod si accadat, alienigenarum ius precedet, cui tamen per has litteras nolumus derogatum esse. Item mandavimus quoddam registrum commune fieri, in quo et capitulorum suorum diffinitiones et instituta capitulorum generalium, diligenter conscribantur, idemque fiat de his nostris litteris ac ceteris a nobis antea missis et in posterum mittendis ad dispositiones provincie pertinentes. Item rationes provincie et cetera communia etc. (Dd 4, f.224r.)

*Monast. Hib.*, p. 283, but the above entry in the general's register shows the house as already existing in that year. For further information concerning Dunmore cf. *infra*, no. 145.

<sup>1</sup> The Dermots or O'Dermots were tenants of Earl Roger Bigod in the barony of Bantry, co. Wexford, during the thirteenth century—Brooks, *Knights' Fees*, cit., pp. 18-19. An investigation of 1379-80 concerns eight Augustinians of the Dublin friary, all with Anglo-Irish or English names, accused of murdering another Augustinian, Richard Dermot—Archdall, *Monast. Hib.*, p. 212; Harris MSS, N.L.I., xiii. 423.

<sup>2</sup> For similar concessions cf. *infra* nos 74, 119.

48. Bononie 15 Mart. 1428.

Concessimus Fratri Johanni Machelyn<sup>1</sup> in theologia bachalariorum provincie Anglie, ut cum pro limite Hybernie transeat, cuius fratres ut dicitur, antiquis predecessorum nostrorum gratiis obtentis, habita quorundam magistrorum depositione procedere soleant possit et ipse habita quatuor magistrorum depositione ad effectum inquisitionis procedere. Item quod possit absolvi auctoritate nostra. (Dd 4, f.226v.)

49. In Cesena, 7 Sept. 1431.

Confirmavimus omnes et singulas gratias et exemptiones per predecessores nostros concessas limiti Ybernie. (Dd 5, f.19r.)

50. Eodem die.

Concessimus Fratri Willelmo Macgoreolitaith<sup>2</sup> de Ybernia infrascriptas gratias, primo quod possit eligere sibi ydoneum sacerdotem qui eum absolvat auctoritate nostra. Item quod equitare possit balneis uti et pannis lineis urgente necessitate visitare [quo]que nos ac loca devota infra provinciam et extra et parentes et amicos cum uno socio. Ita quod nullus possit eum impedire sub pena inobedientie, etc. (Ibid.)

51. Eodem die.

Precipimus priori conventus de Roba limitis Ybernie quod non permittat intrare fratres in questam limitis sui<sup>3</sup> sine sua licentia sed eos moneat et prohibeat et si non cessaverint incarceret nec extrahantur sine sui licentia. (Ibid.)

52. Eodem die.

Determinavimus quod medietas bonorum Fratris Ricardi Muydin<sup>4</sup> limitis Ybernie post mortem devolvatur ad conventum de Roba dicti limitis et altera conventui suo nativo de Arnardis<sup>5</sup> eo quod in dicto conventu de Roba mansit ultra 20 annos et bona sua pro maiori parte ibidem acquisivit. (Ibid.)

<sup>1</sup> Mac Aileain (anglicised MacAlean, M'Ellen)—a surname found in Ulster and Connaught—cf. Woulfe, *Irish names*, cit., p. 305. But from the entry it would seem the friar was English. If so, his name suggests Macklin alias Mackling—cf. C. W. Bardsley, *Dictionary of English and Welsh surnames* (London, 1901), p. 505.

<sup>2</sup> The more likely interpretation appears to be MacGearailt, the Gaelic form of the Norman surname, Fitzgerald—cf. Woulfe, *Irish names*, cit., p. 365. A plenary indulgence was granted to the Augustinian friar, William Macgoreachtaid, on 21 Aug. 1431—cf. *Cal. papal letters*, vii. 365.

<sup>3</sup> This concerns the rights of the Augustinians as one of the mendicant Orders to quest within a certain area. Apparently Augustinians from one of the other houses were questing within the area assigned to Ballinrobe friary.

<sup>4</sup> Madden. Cf. supra, nos. 35, 36, 38.

<sup>5</sup> Ardnaree. Cf. supra, no. 45.



53. In Cisena. 23 Sept. 1432.

Fecimus conventualem in conventu de Hanahannassa<sup>1</sup> noviter capto, prius tamen habita licentia apostolica de ipso capiendo, Fratrem Phylipum Naugle.<sup>2</sup> Nolentes quod aliquis inferior, etc., nisi talia committeret etc. Item, eximimus dictum conventum ab omnibus collectis imponendis usque quo fuerit potens, cui potentiam vel impotentiam volumus per vicarium illius limitis Hybernie cum quinque aut sex patribus determinari, etc. (Dd 5, f.19v.)

54. Die eadem.

Concessimus licentiam dicto Fratri Phylipo eundi Romam, etc. (Ibid.)

55. Bononie, 3 Jan. 1438.

Mandavimus Venerabili Magistro Willelmo Wellis,<sup>3</sup> provinciali provincie Anglie, astringentes conscientiam suam usque ad diem iudicii quod visa equitate inter nostrum Ordinem et Carmellitarum de quodam conventu in Hibernia<sup>4</sup> deceat discernere si non pertinet ad nos, quod ipsi Ordini Carmellitarum restituat et fratres ibidem degentes recedere compellat salvis bonis portatis et acquisitis ibidem ad nostrum Ordinem spectantibus reliqua committentes conscientie sue sed quod agat cum equitate. (Dd 5, f.23r.)

<sup>1</sup> This distorted version of an Irish placename has confounded ecclesiastical historians such as Herrera, Lubin, and Alemand. From a critical list of the Irish Augustinian friaries the possibilities may be reduced to two—Banada, co. Sligo, and Ballyhaunis, co. Mayo. The 'noviter capto' suggests Banada, founded in 1423—cf. *supra*, no. 37.

The traditional date for the foundation of Ballyhaunis friary is 1348—cf. *The Augustinian Abbey of St. Mary the Virgin, Ballyhaunis*, 1348-1948 (Dublin, 1948), p. 7. Tradition alive in 1685 stated that the friary was founded by one of the Jordan Dubh MacCostelloe (i.e., de Angulo), who was killed in battle in 1367, and that the family crest still to be seen in the friary church marks his grave—*ibid.*; Knox, *Notes*, cit., p. 275. But there is no cogent evidence to prove that the crest marks his grave or that he was buried in the friary. Nor is there any contemporary reference to Ballyhaunis friary during the fourteenth century.

The form 'Hanahannassa' is more likely to be a form of Ballyhaunis rather than of Banada—in the *Fiants of Elizabeth*, n. 3368, Ballyhaunis is styled 'Ballahanasse'. The association of the friary mentioned under 23 Sept. 1432 with a Nangle is a strong indication in favour of Ballyhaunis. The Nangles or de Angulos are credited with being the founders of the house—cf. Ware, *Disquisitiones*, cit., p. 221. Knox, *Notes*, cit., p. 275, states that the architecture shows the Ballyhaunis church as no earlier than the end of the fourteenth century.

It appears, therefore, that the traditional date for the foundation of Ballyhaunis friary is incorrect, and should be placed about 1430.

<sup>2</sup> Nagle alias Nangle. The Nangles derive their descent from Jocelyn de Angulo, one of the earliest of the Anglo-Norman invaders in Ireland. The family first settled in Meath, then entered Connaught in the thirteenth century. They controlled the area around Ballyhaunis—Knox, *Hist. Mayo*, 313-16, 420-2.

<sup>3</sup> William Wells, Junior. William Wells, Senior, was also a magister of theology, and ruled the English province for twenty years, 1401-21. William Wells, Junior, was provincial for the years 1435-9—Herrera, *Alphab. Aug.*, i. 309.

<sup>4</sup> Burriscarra friary, county Mayo, in the archdiocese of Tuam. This house was originally founded for the Carmelites by the Stauntons of Carra. It was abandoned

56. Neapoli, 5 Martii 1457.<sup>1</sup>

Misimus litteras ad lymitem Ybernie huius provincie [Anglie] sub tali verborum forma :

Venerabilibus in Christo nobis dilectis prioribus ceterisque fratribus plage Conatie lymitis Ybernie provincie Anglie eiusdem Ordinis salutem etc. Quoniam enim nobis expositum fuit per vicarium lymitis Ybernie priores plage Conatie eiusdem lymitis, et maxime per reverendissimum in Christo patrem et dominum .d. archiepiscopum<sup>2</sup> quod priores et fratres plage Conatie ad eorum vicarium in suis necessitatibus sine magnis sump-  
tibus et expensis atque gravibus laboribus propter viarum discrimina atque longam distantiam accedere nequeunt, neque etiam ad capitula provintialia venire, quare nobis humiliter supplicastis ut vos ab huiusmodi laboribus et oneribus exoneratos faceremus et vobis unum rectorem institueremus qui vestram auctoritate nostra fretus regeret Conatie plagam.

Nos vero vestris erumpnis et laboribus compatientes, etc., unum rectorem quem petitis qui vestram regat plagam vobis instituere decrevimus sicque de viro ydoneo pro nunc ydoneo provideamus. Et quamvis inter vos quam plurimi ydonei essent tamen a fide dignis informati sumus de bonitate et prudentia fratris Cornelii Halle<sup>3</sup> lectoris. Tenore igitur presentium predictum fratrem Cornelium in rectorem plage Conatie instituimus dantes sibi auctoritatem illam inter vos et in plaga vestra quam solet habere inter vos vicarius totius lymitis Ybernie et hoc tamen in spiritualibus quam in temporalibus. In nomine Patris et Filii etc.

Volentes tamen quod solvatis taxam consuetam etc., sic tamen quod plaga vestra ex quo solvit sicut cetera omnibus libertatibus privilegiis quibus cetera limitis plage utuntur de nostra speciali gratia uti gaudere valeat et possit. Volentes tamen quod si contingat vicarium totius lymitis Ybernie ad plagam vestram venire, sive venire voluerit quod possit et valeat vos omnes visitare punire et corrigere secundum demerita in illa tamen plaga et non extra et quod recipiatis eum honorifice sicut decet. Verumptamen ne videamus [vos] omnimode separari a lymite Ybernie et ceteris plagis nobis

about the year 1383, and was unoccupied for thirty years. At the instance of Edmund Staunton, descendant of the founder, and with the consent of the archbishop of Tuam and the local vicar, the Augustinians took possession of the friary. The occupation was approved by a papal decree of 25 January 1413—*Cal. papal letters*, vi. 387. The Augustinians remained at Burriscarra, as the later history of the house shows.

<sup>1</sup> At this time the Order was ruled by Giuliano Faciglia da Salemi, elected general at the chapter in Siena (1443), reelected at Bourges (1447), Ferrara (1451) and Avignon (1455). Giuliano was a leader of the Observant movement in Italy. He died at Messina in May 1459. Cf. Perini, *Bibl. Aug.*, ii. 44-5.

<sup>2</sup> Donough O'Muregyd (alias O'Murry, O'Murchadha), archbishop of Tuam, 1450—c. 1484—Eubel, *Hierarch. Cathol.*, ii. 257; Brady, *Episcopal succession*, ii. 130.

<sup>3</sup> Heally (alias O'Hely, Healy)—a family strongly established in Connaught. especially in county Sligo—cf. Woulfe, *Irish names*, cit., p. 566. The more obvious name, O'Hally (the Gaelic O hAilche), appears to be excluded by the fact that this family was seated in counties Tipperary, Limerick and Clare—*ibid.*, p. 549. The circumstances demanded that the rector should be a native of Connaught.

videtur esse consonum rationi quod in quolibet capitulo celebrando in lymite Ybernie vicarius et diffinitores illius capituli mentionem faciant de vicario Conatie sic confirmando eum quem instituimus, vel si non item ambularet et non bene ageret quod alium instituere possint et valeant cum illa auctoritate quam nos damus predicto fratri Cornelio et successoribus suis dato etiam quod nullus frater de illa plaga interesset capitulo totius limitis, et sic speramus quod pro tempore futuro non videmus separatos<sup>1</sup> a lymite Ybernie et tamen vitabitis discursus labores et expensas eundi ad vicarium totius lymitis quo ad electionem et confirmationem rectoris vestri.

Hec igitur sunt que precipimus in meritum sancte obedientie esse observanda tam in plaga vestra quam in toto lymite quo ad hanc ordinationem superius explicatam. Nolentes quod rector vester utatur nomine vicarii inter vos et in litteris suis et in toto lymite, ne sit confusio in nomine vicariatus sed utatur nomine rectoris in plaga Conatie, precipientes omnibus fratribus illius plage ut illi obediant sicut per residuum limitis obeditur vicario totius lymitis etc. Datum ut supra. (Dd 6, f.16v.)

57. Neapoli, 5 Mart. 1457.

Misimus litteras priori ceterisque fratribus conventus Corporis Christi in Beaunfada<sup>2</sup> lymitis Ybernie provincie Anglie in quibus confirmavimus privilegia et gratias eis concessas pro observantia a predecessore nostris videlicet Magistro Augustino de Roma et Magistro Gerardo de Arimino<sup>3</sup> generalibus, cum certis clausulis interpositis, primo quod frater ingrediens predictam vitam regularem inventarium de bonis suis ab Ordine sibi concessis faciat et in conventu suo nativo derelinquat, et quod medietas bonorum fratrum decentium in predicto conventu debeat venire ad conventum in quo obiit, reliqua vero<sup>4</sup> medietas ad conventum suum in quo reliquit<sup>5</sup> inventarium venire debet.

Et etiam quod prior illius conventus fratres male facientes punire et castigare poterit et mittere eos ad vicarium plage Conatie vel lymitis Ybernie, qui eos in alio loco collocare debet et si illi fratres totaliter rebelles remanerent quod tamquam membrum ammovendi sunt et quod expulsio fratrum ab illa observantia fiat in extrema necessitate. Ista volumus observari non obstante quod non ponantur in litteris eorum nostrorum predecessorum quas volumus in aliis debere observari etc. Datum ut supra. (Ibid.)

<sup>1</sup> MS. reads 'separati.'

<sup>2</sup> The Gaelic 'Beannfhada' or 'Bennfada'—Banada, co. Sligo, diocese of Killala. The Augustinian, Rory Barret, was bishop of Killala at this time—cf. Eubel, *Hierarch. Cathol.*, ii. 83; *Cal. papal letters*, x. 548.

<sup>3</sup> Cf. supra, nos. 37, 49.

<sup>4</sup> MS. reads 'vera.'

<sup>5</sup> MS. reads 'reliquit.'

58. Neapoli, 5 Mart. 1457.

Fecimus lectorem Fratrem Hugonem Moyllus<sup>1</sup> de Ybernie huius provincie propter labores quos habuit veniendi ad nos et propter recommendationem quam patres de Ybernie pro eo nobis fecerunt cum omnibus gratiis etc. Datum ut supra. (Ibid., f. 171.)

59. Neapoli, 5 Mart. 1457.

Misimus litteram vicariatus in Yberniam in qua fecimus vicarium nostrum Fratrem Hugonem Moyllus quem petierunt illi patres de Ybernie<sup>2</sup> cum clausulis positis et absolutione et omni rehabilitatione<sup>3</sup> in nostris litteris auctenticis quod capitulum celebrari debet in festo Sancti Johannis Baptiste, 1458, Tulagiam,<sup>4</sup> etc. Datum ut supra. (Ibid.)

60. Mantue, 22 Sept. 1459.<sup>5</sup>

Scripsimus litteras Fratri Vegello Oneyll<sup>6</sup> quibus commissimus venerabili vicario lymitis Hybernie quod videat et disponat super facto vite prefati fratris, qui ut nobis asseruit propter infirmitates et incomoda nequit servare quod promisit capitulo communi et vicario Hybernie, et quod nostra auctoritate in causa prefati fratris, dumtaxat utatur, ac si presentes essemus, et ea erga statum fratris, personam et vitam disponat, que sint incrementa virtutum ad laudem Dei, salutem anime ac conservationem corporis, quoad omnipotenti Deo placuerit, et quicquid per eum vicarium erga eum fratrem actum fuerit ratum ac firmum ac stabilem habebimus. In nomine Patris, etc. (Ibid.)

<sup>1</sup> O'Malley—cf. infra, no. 63. The O'Malleys were chiefs of the two Umhalls, later the baronies of Burrishoole and Murrisk, west county Mayo—cf. Knox, *Hist. Mayo*, cit., pp. 300-6. Hugo (Hugh) O'Malley, a friar from the house at Banada, founded the Augustinian friary at Murrisk in Feb. 1456, on land granted by Thady O'Malley, 'captain of his nation'—cf. *Cal. papal letters*, xi. 294.

<sup>2</sup> This is the first clear reference to show that the government of the Irish vicariate was passing into the hands of the Observants.

<sup>3</sup> MS. reads 'rehabilitatione.'

<sup>4</sup> Tullow, or Tullagh, co. Carlow. The word 'Tulagiam' was transcribed as 'Lagiam' by Herrera, *Alphab. Aug.* (Madrid, 1644), ii. 38, and this confused later investigators of Irish Augustinian history such as Lubin, Torelli and Alemand. The friary was founded in 1314 by Hugh Talon and Simon [the] Lombard—Harris MSS (National Library of Ireland), xiii. 423, from Rememb. Rolls of Edward II; Brooks, *Knights' fees*, cit., p. 78.

<sup>5</sup> Alessandro Oliva da Sassoferrato was appointed vicar general on the death of Giuliano Faciglia in May 1459. Alessandro was a fervent leader of the Observants, and was created a cardinal by Pius II in March 1460—cf. Pastor, *Hist. popes*, iii. 295-6; Perini, *Bibl. Aug.*, cit., iii. 31-5.

<sup>6</sup> The Augustinians of pre-Reformation days had no house in Cinel Eoghain—the territory of the northern O'Neills, or its vicinity. It is likely that this Augustinian was one of the Leinster O'Neills, centred on Moyacomb, a parish in the barony of Rathvilly, co. Carlow—Cf. Woulfe, *Irish names*, cit., pp. 625-6. The Augustinian friary of Tullow was situated in the barony of Rathvilly.



61. Florentie, 15 Dec. 1461.<sup>1</sup>

Dedimus auctoritatem provinciali ut institueret vicarium in limite Ybernie quia notitiam illorum patrum non habebamus. (Dd 6, f.17v.)

## 62. Londiniis, 23 Apr. 1463.

Dedimus litteras ad vicarium provincialem Hibernie Magistrum Johannem Aylwa<sup>2</sup> quibus mandabamus ei sub sententia excommunicatione in forma qatenus infra quatuor menses a notitia litterarum nostrarum debisset satisfacisse provintie Anglie de taxis debitis eidem pro septem annis elapsis a qua nolebamus absolvi posse per aliquem nobis inferiorem. (Dd 6, f.18r.)

## 63. Rome, die ultima Februarii 1468.

Dedimus litteras ad capitulum limitis Ybernie celebrandum anno 1470 quibus preficiebamus in vicarium nostrum qui predicto capitulo presidere haberet in primo loco Fratrem Hugonem Malley<sup>3</sup> lectorem, in 2<sup>o</sup> loco Fratrem Thomam Barri,<sup>4</sup> et in 3<sup>o</sup> [loco] Fratrem Renaldum Ocoruocan,<sup>5</sup> cum auctoritate potestate et ceteris circumstantiis aliis vicariis dari consuetis. (Dd 6, f.19r.)

64. Rome, 28 Dec. 1470.<sup>6</sup>

Commisimus Magistro Dominico de Sancto Geminiano<sup>7</sup> ut videret

<sup>1</sup> Guglielmo Becchi was elected general at Florence in Sept. 1460, reelected at Pamiers (1465), appointed bishop of Fiesole in June 1470—cf. Perini, *Bibl. Aug.*, i. 103-5. The next entry relating to Ireland shows that he was then on a visitation of the English province.

<sup>2</sup> Given infra, no. 65, as 'Aylwat.' This may be O'Halvie (alias O'Halwick), a family of Ui Fiachrach in Connaught—cf. Woulfe, *Irish names*, cit., pp. 549-50. It will be noted that the Roman scribes sometimes wrote an initial "A" instead of an "O" for the Gaelic surnames.

Another possible identification is with the Anglo-Irish Aylward or Aylwert family, settled in the counties Kilkenny and Waterford—cf. *ibid.*, p. 220. But at this stage of Irish Augustinian history control of the vicariate seems to have passed from the Anglo-Irish element to the Gaelic, particularly to the friars from Connaught. However, the English provincial may have appointed an Anglo-Irish vicar provincial as a counterweight to the Gaelic friars.

<sup>3</sup> Cf. supra, nos. 58, 59.

<sup>4</sup> Barry or de Barry, one of the oldest Anglo-Norman families in Ireland, particularly associated with county Cork—Woulfe, *Irish names*, p. 244. A branch of the family was established at Ballyhaunis, and the Augustinian friary there is supposed to have been built on the site of the de Barry manor house—Knox, *Hist. Mayo*, cit., p. 316.

<sup>5</sup> O Cormacan—a Gaelic family found in counties Galway, Roscommon, Down, and in Munster—cf. Woulfe, *Irish names*, pp. 480-1. Cf. *Cal. papal letters*, 1458-71 xii, index sub 'O'Cormacayn'; T. O Raithbheartaigh, ed., *Genealogical Tracts*, i (Dublin, 1932), p. 143 (c. 34).

<sup>6</sup> Giacomo da Aquila was elected general at Bologna in June 1470. He died in March 1476—cf. Perini, *Bibl. Aug.*, cit., i. 48.

<sup>7</sup> Dominicus was prior of the house at Volterra before 1462, was stated to be in England in May 1470 (presumably where he studied for the magisterium), was vicar of the Sienese provincial chapter in 1479, and was reported to be dying in Nov. 1484—Dd 6, ff. 146r., 212r.; Dd 7, f. 216r.; Dd 8, f. 205r.

differentiam et litem que est inter provinciam Anglie et terminum Hybernie et illam sedaret terminaret de iure et de facto, prout sibi videbitur opportunum. (Ibid.)

65. Rome, 11 Feb. 1472.

Dedimus au[c]toritatem Magistro Johanni Aylwat<sup>1</sup> ut in partibus Hybernie possit facere duos lectores cum gratiis consuetis. (Ibid.)

66. Eodem die.

Scripsimus ad istam partem Hybernie que alias fecerat unam diffinitionem quod nullus vicarius possit esse nisi per duos annos et illam confirmavimus. Item confirmavimus quod in capitulis eorum sit vicarius antiquior diffinitionum precedentis capituli declarantes illum esse antiquiorem diffinitionum qui primo est electus a vocalibus. (Ibid.)

67. Rome, 26 Feb. 1472.

Concessimus fratri Dermicio Okahan<sup>2</sup> presbitero professo, et fratri Odoni Gaguhan<sup>3</sup> layco converso et professo de Ibernien, prout littera concessionis continet. Que talis est :

Frater Jacobus de Aquila sacre theologie professor et prior generalis Ordinis Fratrum Heremitarum Sancti Augustini licet immeritus. Dilectis nobis in Christo Fratri Dermicio Okahan presbitero professo et Fratri Odoni laico converso et professo filiis nativis eiusdem conventus Colanie<sup>4</sup> limitis Ibernien eiusdem Ordinis, salutem in Domino sempiternam.

Exposuistis nobis quatenus prenominati conventus Calanie cum ab eo Romam petentes discessistis maior et sanior pars eratis, cupientesque Deo in veritate servire postulastis a nobis ut auctoritatem et facultatem vobis concederemus ut in dicto conventu secundum regularem observantiam Deo famulari valeatis. Nos ad Religionis honores ac devotionem vestram attendentes, maturo consilio ut auctoritate Reverendissimi in Christo patris et Domini Guillelmi episcopi Ostiensis Sacrosancte Romane Ecclesie Cardinalis Rothomagensis et nostre alme Religionis protectoris dignissimi, accedentibus vestris petitionibus libenter annuentes harum serie

<sup>1</sup> Cf. supra, no. 62.

<sup>2</sup> O'Kane—a family of the Ui Fiachrach in co. Galway, also to be found in the Cinel Eoghain—cf. Woulfe, *Irish names*, p. 454.

<sup>3</sup> Gavaghan or Gavigan, the name of a branch of the Ui Fiachrach who were chiefs of Calraighe Muighe hEleog in co. Mayo—cf. Knox, *Hist. Mayo*, cit., pp. 46, 63 ; Woulfe, *Irish names*, p. 537.

<sup>4</sup> Callan, co. Kilkenny. Papal permission for a friary was granted by Pius II, 3 Nov. 1461. The register containing a copy of this permission is now lost—cf. mutilated synopsis in *Cal. papal letters*, xii, p. xxv. The register was seen by Herrera, and the reference to Callan synthesised in *Alphab. Aug.*, cit., i. 158. The actual foundation took place during the years 1468-9—cf. W. Carrigan, *Hist. diocese Ossory*, iii. (Dublin, 1905). 312. The friary was known for its rich library and its care of the poor.

litterarum si pro ut asseruistis ita est quod in recessu a prefato conventu maior et sanior pars vestro eiusdem eratis, vobis auctoritatem pariter et licentiam conferimus ut regularem vitam secundum regulam beatissimi Patris Nostri Augustini et nostrarum sanctionum ritum ducere perpetuo possitis, incorporantes et applicantes vos et conventum prenominationem nostro conventui Sancte Marie de Populo de Roma<sup>1</sup> sic ut tam denominationem quam gratias eiusdem assequi debeatis.

Volentes nichilominus ut nobis soli et priori generali qui pro tempore erit dictus conventus immediate debeat subiacere, verum quia sine aliquo bono pastore qui vobis immediate presit recte ac regulariter vivere minime possitis, eiusdem in primo loco facimus et creamus priorem Venerabilem Lectorem Fratrem Molerim Cantuell<sup>2</sup> et in casu quo ipse acceptare non posset instituimus Lectorem Fratrem Magonium Maschal.<sup>3</sup> Et si hunc aliqua iusta de causa habere non poteritis volumus ut prior sit Frater Thomas Ocovylay<sup>4</sup> donec tempore congruo de alio oportuno providebitur. Dantes ei, et cuiucumque alteri qui pro tempore prior erit, ultra communem auctoritatem priorum localium ut suis subditis si quando expedire videretur sub excommunicationis sententia precipere et ab eadem per eum in forma lata absolvere possit. Mandantes singulis nostris inferioribus cuiuscumque gradus status et conditionis existant ut nullatenus vos ad hoc bonum et sanctum opus faciendum debeant molestare.

Volumus tamen ut quandocumque provincialem vel eius vicarium ad dictum conventum declinare contingerit ut ipsum fraternaliter et caritative recipiatis. De mutatione capitis seu<sup>5</sup> membrorum et visitatione eiusdem se absque nostra spetiali licentia nullatenus debeat intromictere. De collecta vero talem facimus dispositionem ut duos solidos secundum consuetudinem limitis Ibernice provinciali qui pro tempore erit vel eius vicario persolvatis. De duobus aliis solidis precipimus ut nos et generalem

<sup>1</sup> This famous friary was acquired by the Augustinians from the Franciscans about the year 1250, and in 1403 was assigned to the Observants. In 1472 Sixtus IV rebuilt the church in its present magnificent Renaissance style, and joined it to the Observant congregation of Lombardy, then at the height of its fervour—cf. Herrera, *Alphab. Aug.*, cit., ii. 352; Pastor, *Hist. popes*, iv. 456. It was probably no accident that the affiliation of the Callan friary with Santa Maria del Popolo took place in this year. It indicates the relations being maintained with the religious revival in Italy.

<sup>2</sup> Myler de Cantwell. The de Cantwell family came at the time of the Norman invasion, and settled in counties Kilkenny and Tipperary—cf. Carrigan, *Hist. diocese Ossory*, cit., iii. 275-8.

<sup>3</sup> Mareschal (alias Marshall)—a common surname in early Anglo-Irish records, but particularly strong in south Leinster—cf. Brooks, *Knights' fees*, cit., 'Marshall' in index; Carrigan, cit., 'Marshall' in index of vol. iv; Woulfe, *Irish names*, pp. xxx, 18, 429. One branch was to be found in Galway—cf. J. Hardiman, ed., in R. O'Flaherty, *Chorographical description of west or H-Iar Connaught* (Dublin, 1846), p. 33.

<sup>4</sup> O'Conely (alias O'Connolly)—cf. nos. 78, 80. A branch of the Ui Maine with this name was to be found in co. Galway, of the same stock as the O'Maddens—cf. Woulfe, *Irish names*, p. 478.

<sup>5</sup> MS. reads 'se.'

qui tempore erit recognoscere debeatis. Et quod predicti fratres de observantia sive monasterium sint<sup>1</sup> exempti ab omni iurisdictione vicarii generalis sive provincialis illius limitis ultra quantitatem expressam per patrem generalem.<sup>2</sup> Et quod illa exemptio non solum in vita istorum fratrum preminatorum sed perpetuo debeat perdurare.<sup>3</sup> Nulli ergo nobis inferiori hanc nostram concessionem applicationem unionem sub missionem institutionem et ordinationem sub sententia excommunicationis in forma liceat impedire.

Si quis autem oppositum attemptare<sup>4</sup> presumpserit ex nunc pro tunc trina canonica monitione premissa in hiis scriptis vinculo excommunicationis innodamus. In nomine Patris et Filii et Spiritus Sancti, Amen.

Datum Rome, anno a nativitate 1472, die 26 Februarii, nostri generalatus officii sub sigillo. (Dd 6, f. 19v.)

68. Rome 15 Maii 1472.

Concessimus Fratri Molero Ochonoyley Cantuell<sup>5</sup> et Fratri Magonio Maschal et Fratri [sic]<sup>6</sup> de districtu Hybernie conventum Adare Linirensis dyocesis,<sup>7</sup> et conventum de Corg Corgagensis diocesis,<sup>8</sup> ut in eis vivant et introducant vitam regularem et observatam si maior pars fratrum illorum conventuum et sanior fuerit contenta et prebuerit assensum, cum reservationes collectarum ad provinciam et ad nos et quod etiam debitis [honoribus] recipiant provincialem ad eos adcedentem et his conditionibus existentibus minimis hos conventus subiciamus vicario conventus Calanie<sup>9</sup> cui obediant, etc. Si autem hec condiciones non fuerint ex nunc declaramus presentem concessionem esse nullam. (Dd 7, f. 16r.)

<sup>1</sup> MS. reads 'sive.'

<sup>2</sup> This meant that the Augustinians in Ireland now had three different strata of government. The vicar provincial, responsible to the English provincial—cf. supra, no. 9, no. 133; the rector for Connaught, responsible to the vicar provincial—cf. supra, nos 37, 56; the vicar general of Callan friary and of the Observant movement, responsible to the general alone—cf. supra, no. 67, infra, nos. 98, 101. The complications of having three major superiors simultaneously in Ireland may be seen from the entry of 6 June 1495, infra no. 124. The Irish Dominicans of the early sixteenth century had a similar administrative system of three major superiors—cf. P. M. Mortier, *Histoire des maîtres généraux de l'Ordre des frères prêcheurs*, v (Paris, 1911), 111.

<sup>3</sup> MS. reads 'predurare.'

<sup>4</sup> MS. reads 'attemmtare.'

<sup>5</sup> This appears to be the scribe's confusion and false identification of Myler de Cantwell with Thomas O'Connolly.

<sup>6</sup> Perhaps the missing name should be supplied from part of the previous confused 'Molero Ochonoyley Cantwell'?

<sup>7</sup> The Augustinian friary of Adare, diocese and county of Limerick (Limericensis) was found before 1315 by John, earl of Kildare, and confirmed by royal authority in 1317—cf. confirmation cited in J. Begley, *Diocese of Limerick, ancient and medieval* (Dublin, 1906), p. 364.

<sup>8</sup> 'The Red Abbey,' or Augustinian friary at Cork city was already established by the year 1306 when John de Wynchedon left a bequest in his will to the Augustinian friars at Cork—cf. R. Day and W. A. Coppinger in C. Smith, *Ancient and present state of the county and city of Cork* (Cork, 1893), p. 414.

<sup>9</sup> Callan, co. Kilkenny.



69. Rome, 18 Maii 1472.

Concessimus prioribus provincie Anglie et limitis Ybernice ut possint distribuere suis fratribus victum et vestitum presertim Fratri Cornelio Odali,<sup>1</sup> Dermisio Okahen,<sup>2</sup> et Fratri Edigio Versmissen<sup>3</sup> sacerdotibus, et Fratri Odoni Magoari<sup>4</sup> professo. (Ibid.)

70. Rome, 31 Dec. 1473 [i.e. 1472].

Concessimus Magistro Clementi de Ybernia licentiam et auctoritatem disponendi et expendendi bona sua in quocumque conventu nostri Ordinis, et maxime in conventu sue originis, pro libito sue voluntatis absque impedimento alicuius nostri inferioris. (Dd 7, f. 16v.)

71. Eodem die.

Concessimus Magistro Johanni Stapultim<sup>5</sup> auctoritatem faciendi duos lectores in universitate Oxoniarum vel in capitulo futuro limitis Hybernice pro libito sue voluntatis de illis fratribus quos noverit probos et sufficientis literature, absque impedimento alicuius nostri inferioris et cum collatione gratiarum consuetarum etc. (Ibid.)

72. Eodem die.

Confirmavimus auctoritatem gratiam alias huic limiti Hybernice per predecessorem nostrum concessam de celebratione capituli de biennio

<sup>1</sup> O'Daly was a surname widespread throughout Ireland—Woulfe, *Irish names*, pp. 493-4. This Augustinian may have been of the branch settled in Ui Maine—cf. *ibid.*, p. 493.

<sup>2</sup> Cf. *supra*, no. 67.

<sup>3</sup> A native of Cologne, and a member of the Cologne province. Two further references show that he was somewhat of a rolling stone in search of the ideal Observant Congregation.

Rome, 4 Dec. 1474:

Dedimus licentiam Fratri Egidio Versmissen de Colonia eundi ad provinciam Terre Sancte et manendi in quocumque conventu in quo per vicarium societatis Sancti Johannis de Carbonaria receptus fuerit vel per priorem alicuius conventus dicte societatis cum consensu fratrum. (Dd 7, f. 65v.)

Rome, 23 Jan. 1475:

Remissimus ad istam provinciam [Coloniensem] Fratrem Egidium Versmissen, et quod possit stare in illo conventu in quo receptus fuerit et provincialis conventualem fecerit. (Ibid.)

The Augustinian province of Cologne embraced parts of present day Belgium, Holland and north-western Germany—cf. Disdier, *cit.*, in *Dict. d'hist. et géog. eccles.*, v. 525-6. It was from the Observant movement in this province that the famous Saxon Congregation developed. The province of 'Terra Sancta' included Cyprus, Crete, the Aegean Islands, a part of Dalmatia and some Italian houses—*ibid.*, 513-14. For the flourishing Observant Congregation centred on the friary of S. Giovanni di Carbonaria at Naples cf. *ibid.*, 510-11; Herrera *Alphab. Aug.*, *cit.*, ii. 205-7.

<sup>4</sup> This is suggestive of Maguire (the Gaelic Mag Uidhir), a well-known name in Ulster—Woulfe, *Irish names*, p. 427. But the friar's religious name, and the association with Dermot O'Kane, suggests that this is a scribal error for the Gavaghan of no. 67.

<sup>5</sup> Stapelton? Apparently an English Augustinian.

in byennium et in electione vicarii ipsius districtus Hybernie etc.<sup>1</sup> (Ibid.).

73. Rome, 12 Jan. 1473.

Quia conventus de Roba erat in continua structura et hedificio<sup>2</sup> confirmavimus sibi per tantumdem tempus exemptus a solutione tasse pro quanto tempore fuerat absolutus a provincia, quod dicebatur esse tempus duodecim annorum et hoc ex pietatis motu. (Ibid.)

74. Eodem die.

Confirmavimus et ratificavimus concessionem ortis solerii et camere factam Fratri Ricardo de Burgo de Roba a suo conventu, absque impedimento inferioris etc. (Ibid.)

75. Rome, 16 Jan. 1473.

Fecimus vicarium nostrum in capitulo celebrando in limite Hybernie in anno presenti de mense Iunii Fratrem Ricardum de Burgo de Roba habilit[a]ntes ipsum ad omnem curam animarum ut fieri consueverit, sed si ipse non fuerit presens volumus ut procederent in ipso capitulo secundum ordinis instituta et antiquas eorum consuetudines, videlicet ut recurrant ad antiquiorem diffinitorem immediate precedentis capituli etc. (Ibid.)

76. Rome, 15 Feb. 1473.

Dedimus licentiam Fratri Jacobo de Ybernie ut possit recipere omnes sacros ordines si est sufficienter doctus et non obsistat aliquod canonicum [impedimentum], et quod provincialis suus locet eum in conventu suo, etc. (Ibid.)

77. Rome, 2 Nov. 1473.

Confirmavimus in vicarium in limite Hybernie fratrem Milerum<sup>3</sup> electum aut quemcumque alium in futuro capitulo celebrando eligendum cum gratiis consuetis. (Dd. 7, f.17r.)

<sup>1</sup> For the various decisions at Rome about the vicar's office and the vicariate elections cf. supra no. 66, infra, nos. 112, 122. Cf. also nos. 9, 28, 33.

<sup>2</sup> Boniface IX, 1 June 1400, granted indulgences to those who on certain days visited and gave alms for the conservation and repair of the Augustinian friary at Ballinrobe, *Cal. papal letters*, v. 269-70. Eugene IV, 2 July 1431, granted indulgences to those who on certain days visited and gave alms for the completion, decoration and fabric of the Augustinian friary and church at Ballinrobe, and 'whose house was begun lately to be reconstructed with cloister, refectory and other offices, and whose church, dedicated to the Blessed Virgin, lacks a bell tower, and is very destitute of books, chalices and other ecclesiastical ornaments,' *ibid.*, viii. 340-1.

<sup>3</sup> Myler de Cantwell?— Cf. supra, nos. 67, 68.

78. Rome, 14 Jan. 1475.

Fecimus lectorem honoris Fratrem Thomam Okonyle<sup>1</sup> cum gratiis consuetis declarantes ipsum esse habilem ad omne officium cum cura animarum, si aliquod impedimentum canonicum non obsistit. (Dd 7, f. 17v.)

79. Eodem die.

Dedimus licentiam vicario districtus Hybernie faciendi unum lectorem formatum quem sufficientem et ydoneum in examine sue invenerit. (Ibid.)

80. Rome, 24 Jan. 1475.

Dedimus licentiam Fratri Thome Okonyle lectori ut possit mendicare et elemosinas petere pro conventu suo secundum consuetudinem illius patrie, et quod non sit in preiudicium alterius conventus. (Ibid.)

81. Eodem die.

Dedimus literas vicariatus pro capitulo vel congregatione proxime celebrando districtus Hybernie [et] posuimus in primo loco Venerabilem Lectorem Fratrem Thomam Okonyle, in secundo loco Fratrem Willelmum Filium Gerald<sup>2</sup>, in 3<sup>o</sup> loco Fratrem Renaldum Okormacum<sup>3</sup> cum auctoritate consueta. (Ibid.)

82. Rome, 14 Feb. 1475.

Absolvimus conventum Corkagie a societate observantionorum [sic]<sup>4</sup> districtus Hibernie cum fuerit ex voluntate ipsorum observantionorum et consensu fratrum conventus prefati et vicarii districtus, et reduximus dictum conventum sicut antea erat scilicet sub obedientia vicarii districtus. (Ibid.)

83. Eodem die.

Dedimus licentiam Fratri Cornelio Odali<sup>5</sup> revertendi ad conventum suum nativum et ibidem manendi. (Ibid.)

<sup>1</sup> Cf. supra no. 67.

<sup>2</sup> Fitzgerald.

<sup>3</sup> O'Cormacan. Cf. supra, no. 63.

<sup>4</sup> This supposes that the Observant movement had already developed into a juridical organization. The movement began locally at Banada in 1423 (cf. supra, no. 37), spread to Murrisk in 1456 (cf. *Cal. papal letters*, xi. 294) and was introduced to Callan fifteen years later, where it was given special measures of autonomy (cf. supra, no. 67). From Callan the reform was introduced to Cork and Adare in 1472 (cf. supra, no. 68). It then developed an independent juridical status like that of the Observant congregations in Italy, Spain and Germany. This gets clear recognition in decrees of the year 1479 (cf. infra, nos. 96, 98) and particularly in those issued during the years 1480 and 1494 (cf. infra, nos. 101, 122). The spiritual characteristics (and perhaps genealogy) of the Irish Observants may be judged from the affiliation with the Roman house of Santa Maria del Popolo (cf. supra, no. 67).

<sup>5</sup> Cf. supra, no. 69.

84. Rome, 8 Aug. 1475.

Comisimus Fratrem Donatum de Conatia<sup>1</sup> cursorem<sup>2</sup> provinciali huius provincie cui dedimus auctoritatem ut faceret illum lectorem cum gratiis consuetis. (Ibid.)

85. Rome, 16 Jan. 1476.

Dedimus auctoritatem priori et fratribus conventus Corporis Christi de Benfad<sup>3</sup> de observantia ut quater in anno possi[n]t eligere sacerdotem Ordinis nostri professum a quo auctoritate nostra possint absolvi ab omnibus peccatis suis. Item concessimus priori ut possit dispensare cum Fratre Thoma Ganil [?]<sup>4</sup> qui per aliquod tempus vixit extra observantiam. Item quia sunt in partibus ubi magna carestia rerum viget concessimus eisdem licentiam ut a festo Omnium Sanctorum usque ad Adventum possint comedere carnes et in Adventu possint uti butiro ovis caseo et lacticiniis. (Dd 7, f.18r.)

86. Rome, 17 Jan. 1476.

Concessimus Fratribus Odoni Offlangale,<sup>5</sup> Donato Omalle<sup>6</sup> ac Thom-altheo Ohara<sup>7</sup> ut possint uti vestibus et lintiaminibus lineis. (Ibid.)

87. Rome, 23 Jan. 1476.

Fecimus lectorem in sacra theologia Fratrem Dionisium Offlangale cum gratiis consuetis. (Ibid.)

88. Eodem die.

Dedimus licentiam fratribus districtus Ybernie ut facerent capitulum in quo quem elegerint auctoritate nostra ipsa electio sit illi confirmatio

<sup>1</sup> Is this the Donough O'Malley of no. 86?

<sup>2</sup> 'Cursor vero dicebatur qui, transacto quinquennio post suam receptionem in aliquo studio, ad quinque ad minus conclusiones in logica, naturali philosophia et metaphysica triduo respondeat . . . Et tunc, si priori generali videatur, eos qui in dicto examine commendabiles inventi fuerint ac pro ingenii sui qualitate profecisse et nullis malis moribus contaminatos esse, in cursu theologiae collocare poterit et cursores instituere'—*Constitutiones O.E.S.A.*, (ed. 1551), f. 28v—*Anal. Aug.*, xxi (1947-50) 85, n. 163. Cursor was the first stage which led through *lector* and *baccalaureus* until one was finally declared a *magister*.

<sup>3</sup> Banada. Cf. supra, no. 57.

<sup>4</sup> Gamel?—an Irish surname of Scandanavian origin—cf. Woulfe, *Irish names*, p. 291.

<sup>5</sup> O'Flannelly (the Gaelic Ó Flannghaile), a family of the Ui Fiachrach in co. Mayo—O'Donovan, ed., *Genealogies, tribes and customs of Ui Fiachrach*, cit., pp. 169-72.

<sup>6</sup> O'Malley. Cf. supra, no. 58 for Hugh O'Malley. A Donough O'Malley was prior of the house at Callan, co. Kilkenny, in 1502—cf. Carrigan, *Hist. diocese Ossory*, ii. 312; and prior of the house at Galway in 1517—cf. document cited in O'Flaherty, *Chorogr. description H-Iar Connaught*, cit., p. 243.

<sup>7</sup> Tumelty O'Hara. The O'Haras were rulers of Leyney, and patrons and founders of the Augustinian friary at Banada—cf. supra, no. 37. For the O'Hara family cf. O'Rorke, *Hist. Sligo*, cit., ii. 58-9, 68-9.



cum auctoritate ibidem consueta. (Ibid.)

89. Eodem die.

Dedimus licentiam Fratri Odoni Offlangale ut si per districtum Hybernie esset electus vel promotus ad aliquod officium illud possit acceptare et exercere non obstantibus in contrarium facientibus. Et quod quater in anno possit eligere sacerdotem qui auctoritate nostra illum absolvat a peccatis suis. (Ibid.)

90. Rome, 19 Feb. 1476.

Dedimus auctoritatem provinciali huius provincie [Anglie] reformandi fratres ex mala informatione incorporatos tam in provincia quam in districtu Hybernie. (Ibid.)

91. S. Antonii, 1 Jan. 1477.<sup>1</sup>

Confirmavimus et approbavimus bacchalarium formatum in theologia Fratrem Cornelium Kilnayn<sup>2</sup> de provincia Anglie in districtu Hibernie, et quod possit magistrari quando omnes quatuor libros sententiarum cum commentariis publice legerit, et dispensavimus sibi ut possit esse de triennio in triennium vicarius si erit reelectus cum interpositione temporis. (Dd 7, f.18v.)

92. Eodem die.

Dedimus licentiam Fratri Donaldo Okernai<sup>3</sup> insule Hibernie quod possit sibi eligere unum conventum ad serviendum Deo vel inter conventuales vel inter observantinos et quod nullus nobis inferior possit ipsum quoque pacto molestare. (Ibid.)

93. Pisis, 20 Feb. 1477.

Fecimus vicarium nostrum et presidentem in capitulo celebrando Calinie<sup>4</sup> limitis Ybernie Fratrem Donaldum Okor<sup>5</sup> habilitantes eum etc.,

<sup>1</sup> Ambrogio Massari da Cora was appointed vicar general on 28 March 1476, elected general at Rome during Easter, 1476, reelected at Perugia in 1482, and died in 1485—cf. Herrera, *Alphab. Aug.*, i. 41; Perini, *Bibl. Aug.*, ii. 194-7.

<sup>2</sup> Ó Cuileannáin (anglicised O'Cullanayne, O'Cullinan)—a surname commonly found in counties Louth, Cork, and in Tirconnell—cf. Woulfe, *Irish names*, p. 488. This may be a scribe's error for O'Cuillaine (alias O'Culwyn, anglicised Cullen)—ibid., pp. 487-8. Patrick Cullen, bishop of Clogher, 1517-34, was a notable Irish Augustinian of the early sixteenth century—cf. infra, no. 132.

<sup>3</sup> O'Kearney (the Gaelic O Cearnaigh), a ruling family of Uí Fiachrach in co. Mayo—cf. Woulfe, *Irish names*, p. 460. The name is also found around Cashel and Derry—ibid.

<sup>4</sup> or 'Balinie'—Callan, co. Kilkenny.

<sup>5</sup> Ó Carr, Ó Carra (anglicised Kerr)—a surname common in Ulster, also found in co. Galway—Woulfe, *Irish names*, p. 452. Perhaps this is a scribe's error for the Donald O'Kearney of no. 92.

et absolventes etc., cum clausulis opportunis, et si primus esset inhabilis recurratur ad secundum vicarium quem instituimus Willelmum Maghiarot<sup>1</sup> cum auctoritate predicta. (Ibid.)

94. Papie, 10 Oct. 1478.

Dedimus licentiam Fratri Rogero de Ybernia quod possit capere omnes ordines sacros apud quoscumque episcopos. (Dd 7, f.19r.)

95. Papie, 6 Jan. 1479.

Dedimus licentiam Fratri Donato layco quod possit visitare limina apostolorum, et postmodum debeat reverti ad provinciam et presentare se vel provinciali aut vicario aut priori suo, et hoc iniungimus eidem sub pena excommunicationis. (Ibid.)

96. Mediolani, 29 Jan. 1479.

Suscepimus conventum Calanie de observantia sub protectione nostra et concessimus auctoritatem nostram eis omnibus diebus pascalibus diebus communionum illam [auctoritatem] provincialis, et quod conversi possint portare capam et quod nullus eorum possit recedere<sup>2</sup> absque licentia ab eis in scriptis habita. (Ibid.)

97. Rome, 9 Jun. 1479.

Precepimus in conventu Dubleninsi [sic] ut nullus possit esse prior nisi sit lector vel bacchalaris vel magister vel saltem in gramaticalibus optime eruditus.<sup>3</sup> (Dd 7, f.19v.)

98. Rome, 23 Jun. 1479.

Imprimis concessimus licentiam quod prior et fratres conventus Calanie limitis Hibernie possint recipere quoscumque fratres dummodo non sint rebelles. Et quod possint capere quoscumque conventus dummodo maior et sanior pars consenserit. Item quod possint celebrare capitulum singulo anno et quod possint eligere vicarium qui habeat presidere durante cap-

<sup>1</sup> M'Garilt (the Anglo-Norman Fitzgerald) ?—cf. *ibid.*, p. 365. Perhaps identical with the William Fitzgerald of no. 81.

<sup>2</sup> i.e., to withdraw from the Observant movement, of which Callan became the centre in succession to Banada. Cf. *infra*, no. 98.

<sup>3</sup> At first sight this suggests a low ebb of intellectual life in the Irish vicariate. However, studies can hardly have sunk to an elementary level at the Dublin friary which was also the general house of studies for the vicariate—Allemand, *Hist. monast. d'Irlande*, cit., p. 306. In 1475 the Augustinians and the three other mendicant Orders made an attempt to revive the university in Dublin—cf. bull of Sixtus IV, 27 Apr. 1475, in *Bull. Franc.*, iii (Quaracchi, 1949). 319-20. An entry in the 'Reperitorium Viride' of Archbishop Allen of Dublin (+1534) states 'Fratres Ordinis Augustini supple. heremitarum . . . qui in hac inclita civitate [Dublinensi] doctrina prefulgerunt, unde in nostro registro fo : 41 utroque latere, constat de ipsorum prestantia pre ceteris mendicantibus palam.'—ed., N. B. White in *Anal. Hib.*, ix (1940). 185.

itulo. Et quod non possint molestari a provinciali provincie Anglie sub pena excommunicationis late sententie. Item quod nullus frater possit de eorum societate discedere nec ab aliquo recipi sine expressa licentia sub pena excommunicationis late sententie. Item quod propter magnam distantiam prior Calanie ea fungatur auctoritate quam unus provincialis in sua provincia. Item quod si plures fuerint conventus conventui Calanie uniti, possint unum vicarium eligere omnem auctoritatem habentem quam ceteri vicarii observantie habent. Item quod auctoritate reverendissimi patris generalis possint quater in anno se absolvere videlicet in festo Nativitatis Domini, Resurrectionis, Pentecosten, et Patris Nostri Augustini etc. (Ibid.)

99. Eodem die.

Dedimus litteras testimoniales Fratri Dermicio<sup>1</sup> ut possit se quocumque voluerit conferre videlicet ad loca nostre religionis. (Ibid.)

100. Rome, 5 Apr. 1480.

Dispensavimus cum Fratre Carolo limitis Ybernie quod possit equitare ubicumque sibi placuerit pro communi utilitate limitis. (Ibid.)

101. Rome, 10 Apr. 1480.

Misimus litteras ad Yberniam in quibus precepimus eis quod possint provinciales qui pro tempore erunt solum accipere collectas a fratribus observantie et non aliud; et vicarius qui pro tempore erit habeat reformare quotquot conventus possit; et quod possint habere omnia in communi; nihilominus quod ipsi priores observantie habeant eligere vicarium, hoc est, quod habeant voces in capitulo; et fratres de observantia possint eligere priores suos; et vicarius, qui erit pro tempore, habeat confirmare. Verum quod vicarius non possit neque privare neque intromittere alios fratres in conventibus observantie sine scitu voluntate et consensu ipsorum priorum. Item quod omnes priores possint absolvere omnes fratres suos quater in anno. Item quod possint reeligere in vicarium ipsorum illum quem volunt etiam si elegerint semper unum et idem, solum intermediat aliquod officium in suo vicariatu et non oporteat maiorem auctoritatem consulere propter martinianam [bullam].<sup>2</sup> Item quod debeant indui pariformiter tam conversi quam clerici. (Ibid.)

<sup>1</sup> Is this the Dermot O'Kane of no. 69 supra?

<sup>2</sup> Bull 'Pro Cunctorum', Mediolani, 16 Kal. Nov., anno 1, Martini V' (i.e. 17 Oct. 1418). Summarium 'In officio provincialatus non possunt fratres reeligi, nec confirmari, biennio vel triennio completo, nec ad eorum vitam in ipso remanere'—Empoli, *Bullarium O.E.S.A.* (Rome, 1628), pp. 250-2. Original in Augustinian General Archives, Hh 4, n. 21.

102. Rome, 26 Mart. 1481.

Precipimus priori conventus Dedumor<sup>1</sup> quod debeat suscipere ad gremium nostrum Fratrem Ferdinandum Offloyn<sup>2</sup> et remittat sibi habitum. (Dd 7, f.2or.)

103. Rome, 23 Junii 1483.

Remisimus cum obedientia ad provinciam lymitis Yberniae Fratrem Mauritium Croach<sup>3</sup> sacerdotem. (Dd 8, f.3or.)

104. Rome, 24 Martii 1484.

Commisimus reformationem ad regularem vitam duorum conventuum nostrorum limitis Ybernie Corkagle<sup>4</sup> et de Ras<sup>5</sup> Venerabili Fratri Cornelio,<sup>6</sup> eiusdem limitis vicario, salvis honoribus provincie nostre Anglie et oneribus provincialis qui est et qui pro tempore erit.

Item dedimus obedientiam Fratri Malasie<sup>7</sup> redeundi ad districtum limitis Yberniae. (Dd 8, f.3ov.)

105. Senis, 25 Aprilis 1486.<sup>8</sup>

Fecimus cursorem Fratrem Rogerium Hoara<sup>9</sup> Florentie existentem ad informationem Magistri Andree de Alexandie regentis. (Ibid.)

106. Senis, in capitulo generali, Maii 1486.

Fecimus lectorem Fratrem Rogerium [O'Hara] de provincia Anglie

<sup>1</sup> Dunmore, co. Galway. Cf. supra, no. 45.

<sup>2</sup> The Gaelic Ó Floinn (anglicised O'Flynn), a name widespread in Ireland. The O'Flynnns were chieftains of Siol Maolruain, in the west of co. Roscommon—cf. Woulfe, *Irish names*, p. 532, not far from the Augustinian house of Dunmore. There were other notable branches of the family near Boyle, co. Galway, and in co. Mayo—ibid.; Knox, *Hist. Mayo*, cit., p. 317.

<sup>3</sup> Croake alias Croke (the Gaelic Cróc), an Anglo-Irish name found in Kilkenny, Tipperary and Cork—cf. Woulfe, *Irish names*, p. 240.

<sup>4</sup> Cork. Cf. supra, no. 68.

<sup>5</sup> Probably Ross, co. Wexford. This friary was founded by William de Roche in 1320—cf. Hore, *Hist. Wexford*, cit. i. 100. Various historians, such as Archdall, *Monast. Hib.*, cit. 336, assume that 'ras' is a mistake for 'Nas' or Naas, co. Kildare, where there was an Augustinian friary. But the initial letter is clearly an "R." Allemand, *Hist. monast. d'Irlande*, cit., pp. 311-12, and those who depend upon him, erroneously date the foundation of the friary at Naas to the year 1486 because of this entry. It is possible that the initial minuscule "r" is a scribe's mistake for "n."

<sup>6</sup> The same as is mentioned in no. 83 supra?

<sup>7</sup> This suggests the Gaelic forename Maeliosa ('servant of Jesus')—cf. Woulfe, *Irish names*, p. 192.

<sup>8</sup> Anselmo da Montefalco was appointed vicar general in 1485, elected general at Siena (1486), reelected at Rome (1491), and died there in Sept. 1495—cf. Herrera, *Alphab. Aug.*, i. 18; G. Signorelli, *Egidio da Viterbo* (Florence, 1929), p. 126, n. 4. Though it is stated that Anselmo's poor health and advanced years made him an ineffectual general—ibid., p. 30, his dealings with the Irish friars give a very different impression.

<sup>9</sup> O'Hara (the Gaelic Ó hOdhra). Cf. supra, no. 37. Is this the 'Rogerus de Ibernica' of no. 94?



in conventu nostro Florentino, quia diffinitorium capituli generalis sic fecerat. (Dd 8, f.31r.)

107. 21 Feb. 1488.

Ego Calandrus episcopus Leghlinensis,<sup>1</sup> habui Primum Landulffi in Sententiis, annuente priore Sancte Marie de Populo, nomine mutui, quem ad omnia grata (?) restituam dicto conventui, die xxi Februarii 1488. (Sezione S. Maria del Popolo, Inventarium bonorum conventus S. Mariae de Populo—1488, f. 69v.)

108. Senis, 10 Julii 1488.

Concessimus licentiam Fratri Thome Martini de Hybernia<sup>2</sup> posse absolvi nostra auctoritate bis in Italia et totiens quotiens fuerit opus auctoritate prioris localis, et cum fuerit in provincia sua possit absolvi eadem nostra auctoritate ter in anno et in fine vite sue. (Dd 8, f.31r.)

109. Carpi, 14 Dec. 1488.

Misimus litteras vicariatus pro capitulo proxime celebrando districtus seu limitis Hybernie, et primo loco fecimus vicarium nostrum Fratrem Gulielmum Fiderod,<sup>3</sup> 2<sup>o</sup> loco Fratrem Dionisium Oflanyly,<sup>4</sup> 3<sup>o</sup> loco Fratrem Thomam Macre<sup>5</sup> priorem conventus Duncarvie.<sup>6</sup> Si vero nullus eorum posset quacumque causa, tunc recurretur ad diffinitores capituli preteriti, quemcumque absolventes etc. Et concessimus ipsi et omnibus existentibus in capitulo omnem nostram auctoritatem, et similiter omnibus fratribus ipsius districtus et limitis pro semel ut ab electo per eos idoneo nostri Ordinis sacerdote valeant absolvi.

Item mandavimus ut non predicent bullas indulgentie plenarie cum sint suspense<sup>7</sup>, etc.

Item mandavimus vicario et diffinitoribus ut removeant omnem domes-

<sup>1</sup> Galcerandus (or Calcerandus) de Andrea, O.F.M., bishop of Leighlin, 1484-c. 1490—cf. Eubel, *Hierarch. Cathol.*, ii. 175; Wadding, *Annales Minorum*, xiv (Rome, 1735). 386-7.

<sup>2</sup> It is unlikely that he is the Thomas Martyn mentioned supra, no. 42. A man of eighty years of age would scarcely make the journey to Italy in the fourteenth century.

<sup>3</sup> O Fiarhrach (anglicised O'Fieghraie)—a surname formerly found in counties Tyrone and Wicklow—Woulfe, *Irish names*, p. 525.

<sup>4</sup> O'Flannelly—cf. supra, no. 86; infra, no. 121.

<sup>5</sup> Mac Craith (anglicised MacGrath)—the MacGraths of Sleady were benefactors of the Augustinian friary at Dungarvan, co. Waterford—P. Power, *Waterford and Lismore: history of the united dioceses* (Cork, 1937), p. 174.

<sup>6</sup> Dungarvan friary, founded by Thomas Lord Offaly, Justiciary of Ireland († 1296)—J. Lodge, *Peerage of Ireland*, i (London, 1754). 8. The MacGraths of Sleady and the O'Briens of Commeragh were benefactors—ibid.; Archdall, *Monast. Hib.*, cit., p. 688. The tombstone of one of the MacGrath chieftains, Donald, who died in 1400, is still to be seen in the ruined church under the north window—E. Keohan, *Illustrated history of Dungarvan* (Waterford, 1924), p. 101.

<sup>7</sup> MS. reads 'suspensi.'

ticaturam privatam cuiuscumque fratris eorum districtus, etiam si super hoc habet speciales litteras nostrorum predecessorum quas omnes harum tenore revocamus et annullamus proprio motu, qui[a] hoc non consonat communitate religionis. Si quis vero contradixerit mandavimus ut per vicarium districtus contra eum procedatur, privando ipsum bonis concessis ab Ordine si qua habet et puniatur tamquam noster rebellis. (Ibid.)

110. Rome, 23 Julii 1490.

Scriptimus Fratri Cornelio<sup>1</sup> eiusdem provincie [Anglie], quod posset officium predicationis exercere et vitam solitariam ducere, de licentia sui vicarii scilicet insule Ibernæ, viso quod sit idoneus et hoc in iudicium anime sue. (Dd 8, f.31v.)

111. Rome, 17 Aug. 1490.

Per nostras litteras ad conventum Dublinensem insule Hibernie confirmavimus concessionem camere factam Fratri Mauritio Ochonoret<sup>2</sup> a provinciali et predicto conventu, quantum salvis votis religionis fieri potest, et eundem fecimus exemptum a vigiliis nocturnis dum colicis aut iliacis doloribus infirmatur. Et pro suis necessitatibus sublevandis concessimus usum unius rede quantum iuxta regulam et constitutiones nostri Ordinis concedi potest. Et precepimus ut nullus post vespervas vadat ad civitatem, nisi in neccessitate toti conventui manifestata, nec etiam prior. (Dd 8, f.32r.)

112. Eadem die.

Scriptimus patribus et fratribus congregatis pro capitulo insule vel districtus Hibernie mandantes ut nullus ultra triennium possit assumi ad vicariatum ipsius districtus, nisi biennio intermedio,<sup>3</sup> et quod quilibet conventus eligat sibi priorem, nisi in casu quo cecidisset a iure elegendi, irritum decernentes quicquid contra predictam fuerit attemptatum. (Ibid.)

113. Rome, 5 Jan. 1492.

Concessimus licentiam Fratri Donato Machlera<sup>4</sup> ut redire posset [ad conventum] suum Dopleniensem<sup>5</sup> unde natus [est] et ibidem permanere cum obedientia prelatorum suorum. (Ibid.)

<sup>1</sup> The same as no. 104 supra?

<sup>2</sup> O'Connery (the Gaelic Ó Conaire), a Munster surname, cf. Woulfe, *Irish names*, p. 475.

<sup>3</sup> Cf. supra, no. 72; infra, no. 122.

<sup>4</sup> MacLeary (from the Gaelic Mac Giolla Arraith), the name of an old Sligo family, the head of which was sometimes chief of the barony of Leyney; the MacLearys were probably of the same stock as the O'Haras—Woulfe, *Irish names*, p. 367.

<sup>5</sup> Dublin.

114. Ibidem, die 7 dicti mensis.

Concessimus licentiam Fratri Guilielmo Plemen<sup>1</sup> de limite Hybernie eundi ad provinciam Anglie. Et cum veniendo Romam prevaricatus fuisset obedientiam suam qua sibi dabatur ut iret ad Angliam, concessimus ei quod posset absolvi auctoritate nostra. (Ibid.)

115. Die suprascripta [i.e. 7 Jan. 1492] dedimus litteras provinciali provincie [Anglie] et vicario ac prioribus localibus et eorum vicariis limitis Hybernie, quibus confirmavimus quasdam gratias et immunitates concessas conventui Corporis Christi de Benfada de observantia limitis Hibernie per predecessores nostros Magistrum Jacobum de Aquila et Magistrum Ambrosium de Chora ut patet in Registro C. 18 et 19,<sup>2</sup> volente[s] tamen quod a festo Omnium Sanctorum usque ad Adventum Domini possint carnes comedere, sed tantum semel in die reficiantur. Ab Adventu vero usque Nativitatem Domini verum ieiunium in cibis quadragesimalibus omnino servetur. Item cassavimus<sup>3</sup> et annullavimus omnem alienationem donationem et concessionem qualitercumque illegitime factam de bonis tam immobilibus quam mobilibus predicti conventus per Fratrem David priorem illius. Mandantes ei sub pena excommunicationis et privationis vocis active et passive ut infra terminum quem sibi conventus constituerit bona omnia suprascripta alienata donata, concessa et pignorata reducat ad communitatem conventus.

Item mandavimus sub pena excommunicationis ut seculares omnes tam mares quam femine qui et que hactenus infra | conventus ambitum mansisse dicuntur immediate post presentium notitiam a conventu eiciantur. Et quod de cetero, nullo pacto seculares cuiuscumque etatis conditionis aut sexus fuerint mansionem permittantur habere intra septam<sup>4</sup> loci, nisi forte fuerit aliquis oblatus aut aliquis existens in continuo servitio conventus. Cumque prior ipse completo anno officii sui, non precesserit ad novam prioris electionem, voluimus quod illico lectis presentibus prioratui renumpstet. Quod si contempserit eum presentium [in tenore] ab officio absolvimus. Nolentes quod de cetero se intromittat de regimine conventus sed conventus regatur per eum qui antiquior in Ordine est sacerdos, donec novus prior fuerit electus. Cuius electio fieri debeat canonice etc. quam primum post presentium notitiam.

<sup>1</sup> The Gaelic Pléamonn (from Flemen, alias Flemon; the modern Fleming), a surname introduced with the Anglo-Normans, and later widespread in Leinster—cf. Woulfe, *Irish names*, pp. 659-60. It was also to be found in the barony of Erris, co. Mayo—cf. Knox, *Hist. Mayo*, cit., p. 298.

<sup>2</sup> Cf. supra, no. 85 for the grant from Giacomo da Aquila. The registers contain no special grant to the Banada friary from Ambrogio Massari da Cori, who ruled the Order from 28 March 1476 to 17 May 1485. Perhaps by Ambrogio's grant to Banada is meant the general concessions made by him to the Irish Observant houses on 10 April 1480—cf. supra, no. 101. <sup>3</sup> MS. reads 'capsavimus.'

<sup>4</sup> MS reads 'sectam.'

Concessimus insuper ipsi Fratri David, si fuerit obediens, ut auctoritate nostra possit absolvi in quantum se extendit. Iteravimus litteras confirmantes suprascripta et quod provincialis qui pro tempore fuerit nullo modo se impediri possit de fratribus dicti loci, nisi tantum quo ad exactionem collectae solvende. (Dd 8, f.32rv.)

116. Rome, 22 Martii 1492.

Fecimus lectorem Fratrem Dionisium Rody<sup>1</sup> limitis Hisbernicae. [sic]. (Dd 8, f.30r.)

117. Rome, 22 Aug. 1492.

Concessimus Fratri Cormaco Onari<sup>2</sup> licentiam ad suum usum retinendi bona per ipsum honeste acquisita, ac domum edificandi extra conventum in qua possit bone sua retinere, dummodo die et nocte in conventu commoretur. Cum hoc, quod faciat omni anno inventarium in archa communi conventus reservandum. Item, ei concessimus ut ter in anno, tamen in foro conscientie, possit auctoritate nostra absolvi. Item, ei concessimus ut saltem cum maiori parte conventus irritare malas pertractationes sui prioris. Item, ei concessimus ut nullus inferior nobis possit ipsum a suo conventu amovere, nisi legitima causa subsistente. (Dd 8, f.30r.)

118. Rome, 19 Martii 1493.

Concessimus Fratri Odoni Ycaewayn<sup>3</sup> quod propter conventus paupertatem possit amore Dei in domo alicuius persone honeste et bone fame refici, cum benedictione tamen prioris. Etiam concessimus eidem ut cum dispensatione prioris possit interdum uti camisea. (Dd 8, f. 32v.)

119. Eadem die.

Mandavimus ut Fratri Thadeo Okeallay<sup>4</sup> de Dunmor, Tuamensis diocesis, camera que olim fuerat sibi concessa in conventu de Dunmor cum

<sup>1</sup> Roddy (the Gaelic Ó Rodaigh)—a branch of the Ui Maine in co. Galway. Cf. Woulfe, *Irish names*, p. 633.

<sup>2</sup> O'Nary (the Gaelic Ó Náradhaigh), a surname common in Connaught and parts of Leinster—Woulfe, *Irish names*, p. 624.

<sup>3</sup> O'Knavin (the Gaelic Ó Cnáimhín, anglicised Nevin or Bowen), a surname fairly widespread in Ireland—Woulfe, *Irish names*, pp. 468-9. Eugene O'Knavin (Ocaemayn) was one of the two Augustinians from Ardnaree friary, diocese of Killala, who secured papal permission in 1454 for an Augustinian foundation at Innistormore (i.e. Scurmore) co. Sligo. The petitioners mentioned that the extreme poverty of the area obliged them to undertake manual labour for their daily subsistence—*Cal. papal letters*, x. 677. A tombstone in the ruined Augustinian friary of Callan, co. Kilkenny, records a Friar Richard O'Knavin, who died there in 1499—cf. Carrigan, *Hist. diocese Ossory*, cit., iii. 313.

<sup>4</sup> The Gaelic Ó Ceallaigh (anglicised O'Kelly) were patrons of the Dunmore friary—cf. O'Donovan, *Tribes and customs of Hy-Many, commonly called O'Kelly country* (Dublin, 1843), p. 128.



orto restituatur,<sup>1</sup> eo maxime quia exercet se circa cantum docendo fratres, etc. (Ibid.)

120. Rome, 19 Martii 1493.

Scripsimus vicario districtus Hybernie et confirmavimus omnes exemptiones et indulta illi limiti concessa, nolentes ut provincialis Anglie possit eos molestare, et si aliquit [sic] contra eos faceret dictus provincialis non teneantur ei obedire.<sup>2</sup> Item concessimus diffinitoribus illius limitis ut possint limitare per nos acta cum bona maturitate. Item precepimus dicto vicario sub pena nostra inobedientie ut removeat et excludat omnem secularium habitationem a conventu Corkagie et annullet omnem concessionem ortulorum secularibus factam. (Ibid.)

121. Rome, 19 Martii 1493.

Misimus litteras vicariatus districtus Ybernie pro capitulo proxime futuro, et in primo loco vicarium fecimus Fratrem Johannem Afforgassa<sup>3</sup> bacchalarium, in 2° loco Fratrem Dionisium Afflagalle<sup>4</sup> lectorem, in 3° loco Fratrem Donatum Abaia;<sup>5</sup> quod si contingat aliqua ex causa neminem ipsorum esse, recurratur ad diffinitores preteritorum capitulorum servando ordinem usquequo idoneus reperiatur. (Ibid.)

122. Perusie, 4 Jan. 1494.

Scripsimus patribus et fratribus districtus Hibernie statuentes et ordinantes ut vicarius illius districtus, si capitulum sue congregationis celebratur de anno in annum, non possit eligi nec confirmari nisi ad duos annos ad plus. Si autem de biennio in biennium sive de triennio ad triennium, quod semper de capitulo in capitulum novus eligatur vicarius.<sup>6</sup> Hoc statum fecimus propter informationes acceptas, et quia saluberrimum pro congregatione ita videtur et quia Magister Jacobus de Aquila et Magister Ambrosius de Cora generales hoc idem statuerunt;<sup>7</sup> et precepimus ut ipsum servarent in meritum sancte obedientie nec quisquam contra attentare audeat. Quod si quis ausus fuerit, harum tenore privavimus eum voce passiva per quinquennium.

Item pro capitulo celebrando fecimus vicarium; in primo loco primum

<sup>1</sup> For similar dispensations cf. supra, nos. 46, 74.

<sup>2</sup> For a like declaration a century previously cf. supra, no. 29.

<sup>3</sup> The Gaelic Ó Fearghusa (anglicised Farris or Farrissy)—a medical family in West Connaught, hereditary physicians to the O'Malleys—cf. Woulfe, *Irish names*, p. 524; there was also an ecclesiastical family of the name in co. Leitrim—ibid.

<sup>4</sup> O'Flannelly—cf. supra, no. 109.

<sup>5</sup> Ó Máille? For Donough O'Malley cf. supra, no. 86.

<sup>6</sup> Cf. supra, nos. 72, 112. For the question of biennial and triennial chapters cf. supra, no. 33.

<sup>7</sup> Cf. supra, nos. 72, 98.

diffinitorem capituli proxime precedentis, si fuerit presens et sciat loqui latinum, 2<sup>o</sup> loco secundum diffinitorem dicti precedentis capituli, 3<sup>o</sup> loco fecimus antiquiorem lectorem qui reperietur in capitulo, et ita per ordinem semper recurrendo ad antiquiorem lectorem, qui sciat loqui latinum, dispensantes et habilitantes modis oportunis et consuetis. Item mandavimus quod provideretur monasterio et loco Corkonie<sup>1</sup> cuius bona dilapidantur a fratribus dictis de observantia alienigenis, ut a magistratibus terre illius informati sumus. Et in hoc oneravimus conscientias diffinitorum ut provideant sicut videbitur eis oportunum. (Dd 8, f.33r.)

123. Rome, 25 Maii 1494.

Per litteras nostras patentes fecimus cursorem Fratrem Bernardum O Rassid<sup>2</sup> de Ibernica cum gratiis et immunitatibus secundum nostri Ordinis statuta, decernentes quod nullo modo gerat se pro cursore ante quam perveniat ad provinciam suam. (Ibid.)

124. Neapoli, 6 Junii 1495.

Dedimus litteras fratribus regulariter viventibus ut possint eligere vicarium super duo loca ab eis fundata<sup>3</sup> et super tertium, si sibi libere concedatur a capitulo districtus Ybernie qui sit sub provinciali Anglie et licentia a vicario limitis Ybernie. (Dd 8, f.33v.)

125. Item, 7 Junii 1495.

Dedimus litteras vicario et prioribus districtus Ybernie ut infra sex menses debeant reformare conventus eorum ad communem vitam, et ut abiciant superflue, quod si non fecerint reservavimus nobis eorum punitionem. (Ibid.)

126. Rome, 26 Junii 1496.<sup>4</sup>

Precepimus per litteras vicario Ybernie ut solvat collectas debitas provinciali suo sub pena rebellionis et privationis officii. (Ibid.)

<sup>1</sup> i.e. 'Corkagie.' The material lot of the Cork friary improved during the next three decades as one may judge from the commissioners' report of Feb. 1541, which listed the Augustinian possessions, and mentioned that the friary contained a 'new dormitory'—cf. N. B. White, *Extent of Irish monastic possessions, 1540-1541*. (Dublin, 1943), p. 140.

<sup>2</sup> O'Rafferty (from the Gaelic Ó Raithbheartaigh) ? a family of the Ui Fiachrach in county Sligo—cf. Woulfe, *Irish names*, pp. 629, 633.

<sup>3</sup> The distinction appears to be drawn between friaries founded specifically for Observants and those into which the Observant reform was introduced after foundation. We know that Banada friary was founded as a house of the observance—cf. supra, no. 37. Apparently the other house was Murrisk, founded in Feb. 1456 by Hugh O'Malley, a member of the Banada community—*Cal. papal letters*, xi. 295 ; cf. supra, no. 58.

<sup>4</sup> Mariano da Genazzano, was appointed vicar general during 1495, was elected general at Rome in 1497, and died prematurely in Dec. 1498.

127. 24 Aprilis 1510.<sup>1</sup>

Littere confraternitatis date sunt nobili viro Domino Patritio de Hibernia. (Dd 11, f.43r.)

128. 13 Junii 1512.

Dedimus litteras vicario limitis Hibernie, Fratri Guilelmo Puero<sup>2</sup> quibus mandavimus ut reformaret provinciam, utque castigaret rebbelles [sic] relig[iosos] nisi infra spatium XV dierum ad obedientiam redierint. Quod si non fecerint, privarentur in perpetuum voce activa et passive, nec exemptionibus [fruerentur] quibus gaudebant, atque vinculo excommunicationis innodarentur. (Dd 11, f.66v.)

129. 16 Oct. 1512.

Scripsimus patentes litteras provinciali provinciae Angliae ut micteret collectas ad nos nec non pecunias quas Ordinis tenebat, quod si non citissime faceret, censuras transmitteremus ad eum, quodque scriberet nomina omnium priorum provinciae sue in capitulo provinciali cum nominibus fratrum suorum omnium, nec non cum summa omnium introituum et proventuum conventuum eorum universe provinciae eorum et ad nos micteret diligentissime, etiam quod curaret perquiri in universa provincia sua summa solertia, an in ea quicquid inveniatur ad decorem Religionis pertinens, tam de privilegiis quam de contractibus; quod etiam de historiis antiquis quilibetcumque nosque de omni re redderet certiores ac micteret ad nos fidelissime quicquid de his rebus inveniretur; quod si ageret foret nobis quam gratissimus. (Dd 11, f.82v.)

130. 21 Aprilis 1514.<sup>3</sup>

In capitulo Hiberniae presidentem fecimus Fratrem Ricardum.<sup>4</sup> (Ff.1, f.17v.)

<sup>1</sup> Egidio da Viterbo was appointed vicar general in June 1506, was elected general at Naples (1507), reelected at Viterbo (1511) and Rimini (1515). He was created a cardinal in July 1517, but continued as general until Feb. 1518.

The reliability of Egidio's first register, Dd 11, has been challenged by A. Müller, and satisfactorily vindicated by H. Jedin, cit., in *Z.R.G.*, xxv (1928), 256-64. The present Dd 11 is in fact only a rough incomplete draft of the original Dd 11 register, now lost.

<sup>2</sup> Poer, Poore, Poor,—the modern 'Power.' The family came to Ireland with Strongbow, and settled in county Waterford—cf. Woulfe, *Irish names*, pp. 271-2.

<sup>3</sup> This and the following reference are to be found in register Ff 1, which covers from July 1511 to June 1519. Strictly speaking this is not one of the official registers of the Order, but is a synopsis of Egidio's registers and was apparently compiled as a manual of consultation for Egidio after he was appointed cardinal protector of the Order. It is of particular importance because two of Egidio's official registers are missing—Dd 10 and (the original) Dd 11. The nature of the Ff register explains why the entry of 27 March 1517 is repeated in Dd 12. For Ff 1 cf. Jedin, cit., in *Z.R.G.*, xxv, 263.

<sup>4</sup> Probably the Richard Nangle of no. 133 infra.

131. 27 Martii 1517.

Magistrum Gerardum Hibernicum reformatorem facimus conventuum Dordragie<sup>1</sup> et Dubliniae, cum auctoritate, etc. (Ibid., f.27r.)

132. 27 Martii 1517.

Episcopo Patritio Hibernico redeunti in patriam suam litteras familiares concedimus.<sup>2</sup>

Magistro Gerardo Hibernico committimus ut reformet omnino conventus nostros in Hibernia, scilicet Droghedae et Dubliniae, et prohibeat fratres extra conventum bibere. (Dd 12, f.101r.)

133. Venetiis, 19 Junii 1519.<sup>3</sup>

Magistrum Ricardum Angle<sup>4</sup> usque ad provinciale capitulum in officio vicariatus Hiberni relinquimus, demum vero vicarium in capitulo ipso provinciali eligi alterum volumus sicut de more est : qui confirmari habeat

<sup>1</sup> Drogheda. Though this is the first reference to Drogheda in the registers of the priors general the friary dates back to the end of the thirteenth century—cf. Archdall, *Monast. Hib.*, pp. 359-60. It would seem that the reform decree meant the introduction of the Observant reform. At least so it occurred at Drogheda where the Observants were introduced in 1519—J. Dalton, *Hist. Drogheda* (Dublin, 1863), p. 114. The prior of the Dublin house at the time of its suppression by Henry VIII was Richard Nangle, who appears to have been a member of the Observant Congregation—cf. infra no. 133.

<sup>2</sup> Patrick O'Cullen or O'Culwyn, O.S.A., a celebrated preacher, appointed bishop of Clogher on 11 Feb. 1517, and dead by 1534—Eubel, *Hierarch. Cathol.*, iii. 186; *cedula* cited in Brady, *Episcopal succ.*, ii. 251-3. He composed an office in honour of St. Macartan, and was associated with Rory O'Cassidy, a notable figure in sixteenth-century Irish learning—cf. A. Gwynn, S.J., *Medieval province of Armagh* (Dundalk, 1940), pp. 180-1. Fr. Gwynn suggests in op. cit., p. 182, that the partially effaced date in Cromer's register relating to O'Cullen's dispensation and probable visit to Rome is 1527. Would 1517 be more accurate in the light of the above extract from the general archives? The reference is in the second half of Cromer's register, covering the years 1521-35—cf. Gwynn, cit., p. ix—but it is not unlikely that important documents of the earlier period were also transcribed into the register.

<sup>3</sup> Gabriele Della Volta da Venezia was appointed vicar general on 28 Jan. 1518, was elected general at Venice (1519), reelected at Treviso (1526) and Padua (1533). He died in April 1537—Perini, *Bibl. Aug.*, ii. 22-3.

<sup>4</sup> Richard Nangle. Probably one of the Nangles or de Angulos, founders of the Ballyhaunis friary—cf. supra no. 53. The *D.N.B.* gives some interesting information about Nangle including the fact that he was 'of an old Irish family settled in Mayo and Galway.' It errs in describing him as 'provincial of his Order in Ireland'—he was vicar of the Irish limit. J. Hardiman, *Hist. Galway* (Galway, 1926 ed.), p. 281, tells that the Galway Augustinian friary was founded in 1508 at the instigation of Richard Nangle. In a document of 1517 he is described as a professor of theology—cited by Hardiman in O'Flaherty, *Chorogr. description H-Iar Connaught*, cit., p. 243. He is described as prior of the Dublin house at the time of its suppression in 1539—M. V. Ronan, *Reformation in Dublin, 1536-58* (London, 1926), p. 147, n. 2, 204—though it is canonically difficult to believe that he simultaneously held the offices of vicar provincial and prior.

He supported George Browne, first Anglican archbishop of Dublin, was appointed Anglican bishop of Clonfert in 1536, was rejected by the local nobility, and became assistant to Browne who described him as a doctor of theology and a Gaelic speaker—cf. *ibid.*, pp. 98, 106-7, 127, 147. It is generally assumed he was dead by the year 1541; overlooked is his presentation to the rectory of Ardryne, in the diocese of Kilmacduagh, on 1 May 1543—cf. Morrin, *Cal. Pat. Rolls, Henry VIII*, p. 91.



a provinciali Anglie non obstantibus quibuscumque litteris a Reverendissimo Domino Egidio<sup>1</sup> hactenus emanatis. (Dd 53, f.92r.)

134. Rome, 3 Feb. 1520.

Fratrī Thadeo Hibernico asserto episcopo<sup>2</sup> in patriam suam redituro litteras commendatitias damus. (Dd 13, f.125r.)

135. In Balneo Regio, 20 Julii 1524.

Posteaquam ad nos perlatum est vicarium et priores limitis Hibernie a provincialis Anglie obedientia descivisse, crebroque monitos iam quadriennio annuam pensionem solvere renuisse, publicis nostris litteris ipsos primum hortati sumus ut in officio et veteri maiorum consuetudine perstarent atque annuam contributionem penderent, atque hanc nostram exhortationem trine monitionis loco esse volumus. Quam si temere contemnerent addidimus censuras, eisdem vicario et prioribus sub excommunicationis pena ac privationis officii quam ipso facto negligentes incurrant, mandavimus uti trium mensium spatio a notitia praesentium ad provincialis obedientiam et ad provincie unitatem redeant, provincialique tam annorum preteritorum quam presentis collectam solvant. Quod si non fecerint eos excommunicationis vinculo innodatos et officiis privatos declaravimus. Provincialique harum nostrarum litterarum executionem cum potestate brachiumulare in rebelles invocandi commisimus, utque eos cum omni nostra auctoritate visitaret iussimus.

Provinciali vero Magistro Joanni Stokys<sup>3</sup> scripsimus, causam nos esse arbitrari cur ab obedientia et unitate provincie defecerint, quod eos toto sui magistratus biennio non visitarit.<sup>4</sup> Quam ob rem hortati sumus ipsum ut non nuntiis solum aut litteris sed sua eos presentia visitaret, ut homines licet longo maris terre intervallo a reliqua provincia seiuncti

<sup>1</sup> Egidio da Viterbo, the previous general. Copies of the letters in question are not known to exist.

<sup>2</sup> Thady O'Reilly, appointed bishop of Dromore in 1511 and dead by 1526—cf. Eubel, *Hierarch. Cathol.*, iv. 204. He is usually described as a Franciscan—Eubel, cit., Wadding, *Annales Minorum*, cit., xvi. 432. The original consistorial *cedula* styles him 'fratris Ordinis Sancti Augustini'—quoted in W. M. Brady, *Episcopal succ.*, iii. 483. For O'Reilly, cf. A. Gwynn, *Medieval province of Armagh*, cit. pp. 147-8.

<sup>3</sup> John Stokes, Junior, was provincial, 1511-12—*Victoria Country History: York.* iii. 295; prior of the Cambridge house before 1522—*V. C. H.: Cambridge*, ii. 289, created a doctor of theology at Cambridge, 1522/3—*Cambridge Grace Book B.* ed. M. Bateson, pt 2 (Cambridge, 1905), p. 104; last prior of Norwich, 1537-9—*V. C. H.: Norfolk*, ii. 433.

<sup>4</sup> The difficulty with the Irish vicariate was only part of the greater problem of the English province in its relations with the authorities in Rome. In a letter to the provincial, Stokes, from Bagnoregio 10 Oct. 1522, the general takes him to task for not keeping in touch with Rome, and commands him under the vow of obedience to appear in person or by a representative at the general chapter to be held at Treviso in 1526—Dd 14, f. 101, cited in *Anal. Aug.*, ix. 250.

pastorem suum agnoscant et pastor gregis sibi crediti vultum et mores.  
(Dd 14, f.174 r.)

136. Mense Maio 1526.

Acta capituli generalis Tarvisii celebratii:<sup>1</sup> Provincia Angliae :<sup>2</sup>  
Diffinitor—R. Mag. Cyprianus Venetus.  
Provintialis—R. Mag. Aurelius Sannutus.  
Discretus—Ven. Bacc. Fr Franciscus Florentinus. (Dd 15, f. 81r.)

137. Mense Maio 1539.

Acta capituli generalis Neapoli celebrati :<sup>3</sup>  
Provincia Angliae et Hiberniae :<sup>4</sup>  
Deffinitor—Mag. Franciscus Gambassiensis.  
Provintialis—Mag. Bernardinus Rheatinus.  
Discretus—Mag. Joan. Baptista Cortonensis. (Dd 18, f.21r.)

138. Anno 1539.

Provincia Angliae et Hiberniae :

Prov. Angliae et Hiberniae debet singulis annis ducatos auri latos viginti quattuor, et non solvit ab anno M.D. xxxij. (Ll 4. [De taxis pro Ordine, vel de collectis] f. lxxviii.)

139. Florentiae, 23 Martii 1542<sup>5</sup>

Die xxiii per nostra literas veniam dedimus Fratribus Bernardo Ohychm<sup>6</sup> et Edmundo Aspol,<sup>7</sup> Anglicis [sic], qui ex provincia Hibernia<sup>8</sup>

<sup>1</sup> Edited in *Anal. Aug.*, ix (1921-2). 39-47.

<sup>2</sup> From the time of the Reformation until the year 1620 the English and Irish Augustinians were represented at the general chapters by Italian friars. This was to maintain a juridical continuity and the number of votes at the chapter. It in no way signified that the Italians in question were in touch with Irish and English affairs.

<sup>3</sup> Edited in *Anal. Aug.*, ix. 54-71.

<sup>4</sup> This was the first time that the joint title was used. It may have represented a reaction to the news from England.

<sup>5</sup> Girolamo Seripando was appointed vicar general in Dec. 1538, elected general at Naples (1539), reelected at Rome (1543), and Recanati (1547). He resigned in May 1551. He was a leading church reformer and theologian, and was later cardinal legate at the Council of Trent—cf. Perini, *Bibl. Aug.*, cit., iii. 193-200. When he met the two Irish friars he was returning from a visitation of the Order in Spain and France.

<sup>6</sup> Bernard O'Higgin was appointed bishop of Elphin in 1542, resigned in 1561, and died in exile at Villaviciosa in Portugal about 1564 with a reputation for sanctity—cf. Brady, *Episcopal succ.*, ii. 135-6, 199-200; Herrera, *Alphab. Aug.*, cit., i. 108. For his resignation cf. P. F. Moran, *Hist. Catholic archbishops Dublin* (Dublin, 1864), pp. 85, 418.

<sup>7</sup> Aspol alias Ashbold alias Archbold, an Anglo-Norman family strongly established in Leinster—cf. Woulfe, *Irish names*, p. 221.

<sup>8</sup> Though the Irish Augustinian vicariate is here for the first time referred to as if it were an independent province it did not gain such a recognised status until the general chapter of 1620. It was never formally established as a province. It was accepted as one in place of the English province,

venerant, urbem Romam eundi, ubi erant nobiscum de negotiis acturi. (Dd 19, p.127.)

140. Romae, 10 Aprilis 1542.

Fratrem Edmundum Aspol absolutum esse volumus per literas nostras, neque propter apostasiam poenas aliquot subire a provinciali suo vel priore.

Fratrem Bernardum Ohygnum, vicarium nostrum in provincia Angliae et Hyberniae<sup>1</sup> instituimus per nostras literas, quo munere per sex menses tantum eum fungi volumus hac lege, ut in illo temporis spacio faceret synodum congregari et in illa elligi unam, qui vices nostras gereret plenariamque potestatem [haberet], quoadusque aliud per nos decerneretur. (Dd 19, p. 130.)

141. Die eodem.

Dedimus licentiam Fratribus Bernardum Ohygnum et Edmundo Aspol Anglicis reddeundi in patriam, vel manendi in Galliae provincia, vel Hispaniae, cum venia provincialis Hispaniae vel Galliae, et hoc, si (quod Deus avertat) ab haereticis expulsi essent a patria. (Ibid.)

142. Rome, 7 Sept. 1542.

Cum creatus fuisset episcopus Venerabilis Frater Bernardus Ohygnum<sup>2</sup> velletque cum socio in patriam redire, rogavimus ut eam curam quam in minori gradu susceperat, ut apparet in libro 2, fo. 130<sup>3</sup> in eo maiore non renueret, quod libenter se facturum promiserit. Propterea dedimus literas ad provinciam nostram Hyberniae et constituimus ipsum vicarium nostrum per sex menses, intra quod spatium congregari decrevimus capitulum, et in illo eligi unum, qui vicarius noster esset eaque potestate potiretur qua caeteri vicarii potiri solent, quousque alius per nos decerneretur, ne penitus provincia illa periret, cui septem tantum loca<sup>4</sup>

<sup>1</sup> In the margin the word 'Angliae' has been crossed out. In the corresponding margin is written 'Fr. Bernardus Ohygnum vicarius in Anglia et Hibernia.' The last elected provincial of the English province appears to have been William Whetherall. His successor, George Browne, was appointed by the king—cf. document of 16 May 1532, cited in M. V. Ronan, *The Reformation in Dublin* (London, 1926), p. 4.

<sup>2</sup> 5 May 1542—cf. Eubel, *Hierarch. Cathol.*, iv. 208. <sup>3</sup> Cf. supra, no. 140.

<sup>4</sup> Which were the houses? With the consent of the government, Dunmore friary escaped suppression in 1542—cf. infra, no. 145. The Augustinians at Galway continued their life in another part of the city—cf. Hardiman, *Hist. Galway*, cit., p. 282. A report of 1574 stated that among the unsuppressed abbeys and priories in Connaught were the Augustinian houses of Banada, Ballinrobe, Ballyhaunis, Ardnaree and Murrisk, 'possessed either by friars or rebels so as Her Majesty hath no commodity by the same'—cf. *Cal. Carew Papers*, 1601-3, p. 474. Thus, the seven surviving houses referred to by Seripando all appear to have been in Connaught. Crusenius gave a list of ten Irish Augustinian houses in his edition of the *Constitutiones Ord. Erem. S. Augustini* (Munich, 1620), appendix. Eight of the ten friaries were in Connaught.

divina misericordia, relicta fuerant. (Dd 20, f.6r.)

143. Mense Maio 1543.

Acta capituli generalis Romani<sup>1</sup>. . . . .

Ego Fr Egidius Rechanatensis definitor pro provincia Angliae confirmo ut supra. (Cc 37, f. 190v.)

144 Mense Maio 1547.

Acta capituli generalis Recinetensis<sup>2</sup> :

Ego Fr Giov. [sic] Antonius Patavinus, definitor Anglie Hibernie, confirmo. (Cc 37, f.201 r.)

145. 1539-1551.<sup>3</sup>

Conventus qui sunt in Hibernia Insula : Dunmor.<sup>4</sup> (L1 4, f. xciiir.)

146. 16 Jan. 1551.

R.D. Rahymudii [sic] Epm. Clochoren' de Hybernia<sup>5</sup> in propria reverentem, qui se nostra charitati comiserat, venerabilibus prioribus ac patribus nostri Ordinis plurimum commendavimus. (Dd 24, f.28v.)

147. *The prior general, Cristoforo da Padova, to the Irish Augustinians. Romae, 29 Nov. 1552.*

<sup>1</sup> Edited in *Anal. Aug.*, ix. 117-40. 'Provinciae Rheni et Sueviae, Saxoniae et Angliae, quia Ordini iam deperditae existimabantur, ad capitulum [Romae, anno 1543] vocatae non fuerant'—in *Anal. Aug.*, ix. 289.

<sup>2</sup> Edited in *Anal. Aug.*, ix. 141-66.

<sup>3</sup> For this codex, which is a financial record of the period 1529-1619, cf. *Anal. Aug.*, vi. 15-23, 95. The fact that Dunmore is the only Irish friary listed suggests that the entry was made later than July 1542 when Dunmore was exempted from the suppression of the religious houses in Ireland.

<sup>4</sup> Dunmore, Co. Galway. For its foundation cf. supra, no. 45. By a decree of the Lord Deputy and council, 7 July 1542, granted at the intercession of Lord Bermingham of Athenry, this friary was exempted from suppression. The decree mentioned that the house was founded by one of Bermingham's ancestors. The prior and four friars were allowed to remain at Dunmore, but were instructed to discard their religious dress—Morrin, *Cal. Pat. Rolls, Ireland, Henry VIII-Eliz.*, p. 84. Elsewhere the prior's name is given as Moryardar Flen—*Faints Henry VIII*, no 317 (7 July 1541). Is this Muir-cheartach Ó Floinn the Maurice O'Flynn of no. 151 infra? For a previous O'Floinn of Dunmore priory cf. supra, no. 102. This house became a centre of Augustinian life in Ireland for the next two centuries. In June 1641 a Protestant complained to the government that at Dunmore was a fully-established religious house with a prior and thirty friars, going around in their religious habits, and openly practising their ceremonies—cited in O.J. Burke, *Hist. Catholic archbishops of Tuam* (Dublin, 1882) i p. 125. For the history of this house into the 18th century cf. W. P. Burke, *Irish priests in the penal times, 1660-1760* (Waterford, 1914), pp. 254-66.

<sup>5</sup> Raymond MacMahon, appointed bishop of Clogher, 27 Aug. 1546—Euhel, *Hierarch. Cathol.*, iii. 186. MacMahon was probably one of the two Irish bishops who were reported to be with Archbishop Wauchop at Rome, preparing for return to Ireland after Easter 1551—*Cal. S. P., Foreign*, 1547-53, p. 82.



Venerabilibus etc.

Non parvo maerore affecti sumus, cum intellexerimus ibi densas regnare tenebras, ubi claram splendere lucem sperabamus. Demone enim suadente vel impellente factum erat ut religiosi nostri Ordinis una cum reliquis persecutionem in Anglia et Hybernia paterentur. Cum clementissimus Deus Religionem nostram<sup>1</sup> miseratus, e caelo respexit ac fecit, ne loca ipsius omnia ruerent ac solo aequarentur, sed septem superessent,<sup>2</sup> ubi Misericors Ipse ac Clemens pie a nostris coleretur, quibus sane locis cum R. praecessor noster, Magister Hieronymus Neapolitanus,<sup>3</sup> consulere vellet, ac providere ne reliquiae Augustinianorum in Hibernia perirent sed salvae fierent, Anno Domini M. D. xlii<sup>o</sup> commisit res istius provinciae fidei et providentiae reverendissimi domini episcopi Elfinensis<sup>4</sup> ipsumque enixe rogavit ut infra sex mensium spacium, tantum enim temporis eiusdem reverendissimi domini autoritas super vobis extendebatur, capitulum vestrum congregaret, accersitisque fratribus, curaret unum ex vobis eligi, qui vices nostras ageret, vicarius noster diceretur et esset, cuius maturitate provinciae istius capitibus et membris ita provideretur, ut facile iudicare posset, optime vobis rebusque vestris consultum esse.

Fecit bonus pater et dominus quod in rem vestram fore cognovit, favit, iuvit et ita singula prudentia sua disposuit ut hactenus res vestrae bene habuerint. Nunc vero mutatis apud vos omnibus, eam vitam vivitis religiosis indecentem ut nihil praeteritorum vos memoria tenere videamini, spernuntur leges, negliguntur quae pietatis sunt et bonorum morum fundamenta, irridentur qui recta monent et ad reformationem hortantur, quod quantae ignominiae, dedecori et | periculo vobis sit, ipsi iudicate.

Vestri propterea rebus, quantum possumus, consulere volentes, reverendi praecessoris vestigia secuti, harum serie literarum et nostra autoritate potestatem facimus supradicto reverendissimo episcopo Elfinensi, Domino Bernardo Oyginensi [sic] Ordinis nostri Eremitarum Sancti Augustini professo, ad sex menses posteaquam in patriam suam pervenerit, vos congregandi atque vobiscum agendi ut electo uno qui vicarius noster sit, capitulum provinciae celebretis atque priores locorum instituatis, viros probos et Religionis amantes, qui fratres suos cum omni charitate regant, devios reducentes, et eos qui in viam bonam ambulant exhortantes ut proficere studeant, donec ad perfectionem que religiosis praeposita est, Deo adiuvante perveniant.

Praecipimus autem sub salutaris obedientiae merito ut prememorato reverendo domino episcopo, donec autoritas eiusdem durabit omni cum reverentia et obedientia obtemperetis, eiusque iussa facere studeatis.

<sup>1</sup> 'Religio' in this context means the Augustinian Order.

<sup>2</sup> Cf. supra, no. 142.

<sup>3</sup> Girolamo Seripando, styled 'Neapolitanus' because of his birthplace.

<sup>4</sup> Bernard O'Higgin. Cf. supra, no. 142.

Vicario item electo, quem statim confirmatum volumus, eam obedientiam praestatis, quae nobis si praesentes essemus praestaretis, cui, cum per vos electus fuerit, praeter auctoritatem caeteris vicariis generalibus dari solitam, etiam concedimus, ut apostatas ad Ordinem possit recipere, eosque a censura absolvere, salva Ordinis disciplina.

Age, rebus vestris consulite, bonorum morum exemplum praebete, superiores vestros revereamini clementissime Deo qui vos hactenus servavit gratias agite sedulas, eidemque toto corde servite ut sua ipse misericordia semper vobiscum sit, vosque tuetur, et res vestras adaugeat. Valet. (Dd 25, ff.29v.-30r.)

148. Romae, 30 Nov. 1552.

Redeunti dicto reverendissimo domino episcopo Elfinensi ad sua literas nostras patentes dedimus illum ipsum commendantes intereundum singulis nostri Ordinis vicariis, provincialibus et prioribus locorum nostrorum ut ad ipsos accedentem et illum socium suum humanissime susceperint, ac tractarent benignissime. Eidem quoque suo socio Fratri Thadeo Ocyb. Iecain,<sup>1</sup> literas distinctas hac ipsa in causa commendatitias dedimus. (Dd 25, f.30v.)

149. Mense Maio 1555. Acta capituli generalis Ariminensis celebrati . . .<sup>2</sup>

Provinciae Angliae et Hiberniae :

Diffinitor—Ven. Mag. Guilelmus Veronensis.

Provincialis—Ven. Mag. Senesus Ilcinensis.

Discretus—Ven. Bacc. Fr. Augustinus de Castroplebis. (Dd 26, f.124r.)

150. 29 Aprilis 1556.

Omnibus prioribus intra Italiam et extra Rev. D. Episcopum Remundum Muchmauma Clacorensem<sup>3</sup> qui Lutheranorum persecutione proprios

<sup>1</sup> 'Ocyban' is interpreted by the editor of the *Cal. papal letters*, vii. 663, as McGibbon alias de Burgo. But the name as written in the register is more suggestive of the Gaelic Ó Suileabháin (anglicised O'Sullivan), a surname common in counties Cork and Kerry—Woulfe, *Irish names*, pp. 648-9.

The contemporary H. Roman, *Chronica de la Orden de los Eremitanos de S. Augustin* (Salamanca, 1569), f. 131r, when telling of Bernard O'Higgins, mentioned that he had a remarkable companion, Thady, who risked the journey to Rome three times because of the needs of the Irish Augustinians. The last occasion was on 1565 when he cheerfully returned to Ireland. He may have been the Irish 'fryer of Saint Austins' whom Archbishop Creagh, under examination in the Tower of London, admitted to have met in Rome during 1564—cited in E. P. Shirley, *Original letters and pieces in illustration of the history of the Church of Ireland* (London, 1851), p. 166.

<sup>2</sup> Edited in *Anal. Aug.*, ix. 397-410.

<sup>3</sup> Raymond MacMahon. Cf. supra, no. 146. This appears to be part of his second attempt to return to Ireland. Otto Truchess, the cardinal of Augsburg, wrote to Queen Mary, Ratisbon 22 Feb. 1557, recommending the bearer, Bishop Raymond of Clogher, and a companion, returning to Ireland—*Cal. S. P. Foreign*, 1553-8, p. 289. Apparently MacMahon did not get to Ireland, perhaps because of Elizabeth's accession to the throne. He died in Rome before 1560—Eubel, *Hierarch. Cathol.*, iii. 186.

lares relinquere et ad exteras nationes se conferre coactus est, commendavimus ut gratis animis illum ad loca eorum declinantem susciperent et susceptum de hospitio et victu pro locorum possibilitate eidem providerent. (Dd 27, f. 31v.)

151. *The prior general, Cristoforo da Padua, to the Irish Augustinians. Romae. 6 Aug. 1556. Ad fratres Hibernicos.*

Adierunt nos Romae viri graves, et Ordinis nostri, ut vidimus valde studiosi, qui de statu monasteriorum nostrorum apud vos ea nos docuerunt, quae pupugerunt vehementer animum nostrum. Retulerunt enim monasteria nostra quae adhuc apud vos servantur, ita priorum negligentia male haberi, immo ita destitui, ac negligi, ut de eorum perditione facile sit dubitandum, nisi quam primum per nos occurratur. Narraverunt etiam non esse apud vos quempiam communem praefectum seu provincialem ad quem tanquam ad caput singulorum conventuum controversiae quae inciderint referantur, neque priores locorum, ut alibi in Ordine observatur ab aliquo confirmari, sed quemlibet agere quae libuerit, pro arbitrio.<sup>1</sup>

Dispicuerunt ista nobis vehemectissime si modo vere nobis renunciata fuerunt. Nam licet monasteria ista tanta locorum intercapedine ferme ex orbe nostro quasi disiuncta esse videamus : sunt tamen nobis cordi, immo tanto sane chariora, quanto pauciora sunt, quasi divinitus servata e mediis quibusdam incendiis, quae omnia monasteria nostra Anglicana misere depopulata fuerunt. Ex quo fit, ut pauca ista charissima habeamus, speremusque insuper semen aliquando fore, quod in omnibus Angliae monasteriis iam deperditis dessemineamus.

Si itaque verum est, quod non sit apud vos communis pastor seu provincialis penes quem ius sit disponendi, componendi, statuendique singula quae privatim monasteriis occurrant, tam etiam facta comprobandi et confirmandi, nos, ut res vestrae in posterum legitime, et cum ordine gubernentur, tenore praesentium, et nostri officii auctoritate, harum serie literarum, Venerabilem Fratrem Mauritium Offlin<sup>2</sup> lectorem gravem istus provinciae patrem, et rerum agendarum experientia praeditum in moderatorem, rectoremque omnium monasteriorum quae sunt apud vos instituimus, ac declaramus, dantes illi omnem auctoritatem, quae communi rectori et moderatori per nos instituto debetur, ut evellat, et plantet, quae ipsa sua prudentia, et iudicio evellenda, et plantanda existimabit, suumque munus de caetero sit, singula, quae in aliis monasteriis decernentur, confirmare si confirmanda erunt, et abrogari si fuerint abroganda. In nomine Patris et Filii, et Spiritus Sancti, Amen.

<sup>1</sup> For a similar description of the Conventual Franciscans in Ireland at this time cf. a document of the year 1564 cited in Wadding, *Annales Minorum*, xviii (3rd ed., Quaracchi, 1933), 32-3 (under the year 1541).

<sup>2</sup> Maurice O'Flynn. Cf. supra, no. 145, n.

Hortamur vero illum in Domino et monemus, ut quantum conniti animo potest, deperdita monasteria recuperare studeat, diruta instaurare, mores componere, rebelles punire. Damusque etiam illi auctoritatem nostram, ut reos, et excommunicationis vinculo alligatos a reatu et censuris absolvere queat iniuncta sibi paenitentia salutari et eosdem pristino statui, unde deciderant, restituere, qua in re, nostra auctoritate, quam illi tenore praesentium concedimus, amplissime utatur, et omnia ad praescriptum legum nostrarum et normam accomodet, easque solas quasi ducem per omnia sequatur. Et hoc etiam in nomine Patris et Filii et Spiritus Sancti Amen.

Quia vero de rebus vestris cupimus certiores fieri, et de omni statu istius provinciae, vestris literis, edoceri, idcirco<sup>1</sup> idem venerabilis rector, Frater Mauritius, curabit quam primum ad nos scribere ut possimus certo cognoscere, quae ille egerit, et quam spem de istis rebus componendis habeat, eritque nobis audire, iucundissimum. Literas autem ad manus Illustrissimi et Reverendissimi Legati a Latere apud Maiestatem Anglorum Regis<sup>2</sup> dirigere poterit, unde illas ad nos tuto deferri posse speramus. Expectamus vero incredibili desiderio ea de vobis audire, quae de optimis Augustiniani Ordinis alumnis ut gaudium nostrum, quod nunc accepimus vos superstites esse audientes cumulatissime impleamus, bonam conversationem et religionem tam etiam profectum intelligentes. (Dd 27, f.108r-v.)

151a *The prior general, Cristoforo da Padua, to Maurice O'Flynn.*  
[Romae, 6 Aug. 1556].

Fratri Mauritio Offlin Hybernico.

Audivimus conventus nostros, qui isthic in Hibernia Dei gratia remanserunt, licet per admodumpaucos paulatim dilabi ac propemodum annihilari, quod isthic nullus provincialis seu moderator adsit ad quem controversiae quae occurrunt referantur. Nec sane miramur. Quis enim non videt corpus absque capitis beneficio in momento dissolvi ac perire? Proinde cum ista monasteria ita sint nobis cordi, ut magis esse non possint, nolumus negligentia nostra perire, si nostra diligentia reparari possunt. Atque utinam Anglicana monasteria ita reparari potuissent, ut nos omnibus remediis manum apposuissemus.

Propterea visum est nobis mittere ad te inclusas has literas<sup>3</sup> quibus te in communem moderatorem, seu rectorem eorundem monasteriorum instituimus, ut omnia ad normam Religionis nostrae componas. Damusque tibi omnem nostram auctoritatem disponendi omnia, quin etiam a quibusvis

<sup>1</sup> MS. reads 'iccirco.'

<sup>2</sup> Cardinal Reginald Pole, papal legate to England, 1553-8.

<sup>3</sup> Cf. supra, no. 151.



censuris absolventi, quantum ad nos pertineret, si quos excommunicationis vinculo alligatos noveris. Itaque esto robustus, putesque tibi in hoc tam pio opere conficiendo tibi auxilium de sancto adesse, si omnes nervos tuos in hanc curam intenderis.

Curabis has literas nostras publice legi in omnibus nostris monasteriis, et nostra auctoritate utere, et si opus fuerit contra contumaces ac rebelles adhibe tibi brachium saeculare, cuius implorandi tibi per has nostras literas facultatem damus.

Audivimus de te, quod vir sis gravis, rerum gerendarum prudentia praeditus, magni animi, optime Catholicus, et in declamandis divinis eloquiis insignis. Id tam gratum nobis fuit audivisse, ut vix exprimere queamus. Nam tui opera, atque auxilio, non in hoc tantum negotio uti statuimus, sed etiam, si liceat, ad maiora nobis adhibebimus. Atque utinam tu, per amicitiam, seu favorem, quae cum viris illustribus Angliae forte habes posses Ordinis nostri semen in monasteriis nostris iam deperditis iterum serere, et ex fratribus hiis, qui sunt in Hibernia aliquos probos, ac modestos mittere, qui ius possessionum nostrarum id est monasteriorum Ordini conservarent, ut rursus Ordo noster ibidem ex iis novis coloniis in suum pristinum statum coalesceret.<sup>1</sup> Sed tu de his videbis. Nunc vero res Hibernicas tibi unice commendamus. Fac ne spem, quam de tua virtute concepimus, temere concepisse videamur. Quod tamen minime existimare possumus. Cupimus autem ut quam de harum successu rerum nos certiores facias. Literas vero in Angliam in manus Reverendissimi Legati a latere deferendas curabis, inde ad nos tuto perferri confidimus. Bene vale etc. (Dd 27, ff.108v-109v.)

152. *The prior general, Cristoforo da Padua, to Maurice O'Flynn.*

19 Maii 1557.

Fratri Mauritio Offlin Hyberno.

Redditae mihi fuerunt literae tuae,<sup>2</sup> bonum amorem in Religionem, quasi preciosum odorem spirantes, quas libentissime perlegimus. Sed tamen non parva tristitia affecti fuimus, quod vos multa pati cognovimus in istis oris diversisque incommodis vexari, inter caetera vero nobis pernitiosissimum visum est, quod haeresibus etiam et schismatibus oppugnaminis, quod quoque istud malum non solum saeculares, sed etiam fratres nostros ut ex tuis literis intelleximus, pervasit. Fuit autem nobis molest-

<sup>1</sup> On 15 March 1556 the prior general, Cristoforo da Padua, appointed a Portuguese Augustinian, Sebastiao Toscano, as vicar provincial of England. Toscano was to take advantage of the Catholic restoration and to recover the Augustinian possessions in England—Dd 27, f.19v. In a letter of 22 Aug. 1556 to Toscano the general admitted the almost insuperable difficulties involved — *ibid.*, f. 116rv. On 8 Jan. 1558 the general was still treating with Toscano about the Augustinian reestablishment in England—Dd 28, f. 193r. For Toscano cf. Herrera, *Alphab. Aug.* cit., ii. 392-4.

<sup>2</sup> These letters or their copies have not survived in the general archives.

issimum, praesertim propter fratres nostros quos in tanto versari periculo non possumus non ingemiscere. Nam vexatio corporis quae saepissime intellectum tribuit si non laedit animam, | etiam exoptanda est, de animae autem perturbatione quam cum certo salutis discrimine coniuncta est valde est pertimescendum atque ingemiscendum.

Quamobrem laudamus omnibus modis consilium tuum, pietatem, ac solertiam, qui a nobis facultatem postulas, fratres nostri Ordinis qui haeresis labe tacti, et corrupti sunt, inquirendi, puniendi, atque absolvendi. Ostendis enim te bonum pastorem, qui gregem tibi creditum non patieris mala contagione infectum perire. Itaque illam ipsam facultatem quam petis, tenore praesentium, auctoritatemque officii nostri tibi libentissime indulgemus, atque impartimur, monentes atque hortantes te in Domino ut salutarem satisfactionem illis imponas, quatenus tantam peccati labem prorsus diluant atque expurgant, ita tamen ut prudenter ac suaviter trahas illos in obsequium Christi, non absterreas. Apostatas autem si aliqua spes bona de eorum reditu ad Ordinem habeatur, venientes ad Ordinem recipies, iniuncta etiam illis convenienti ob apostasiam paenitentia; et haec omnia in nomine Patris et Filii et Spiritus Sancti, Amen.

Quod autem ad Ordinis privilegia, quae a nobis postulas attinet, scias nos ea de integro impressioni dedisse, ac multa quae deerant, adiecisse, non tamen adhuc indicem rerum seu capitum quae in eisdem continentur conferisse, neque adhuc a Summo Pontifice D. N. Paulo III, qui nunc est, fuisse confirmata, quoniam | non patuit nobis hucusque facultas et occasio huius rei consequendae, quia tamen ab aliis pontificibus confirmata extiterunt, suumque robur habent, existimavimus eisdem ut validis te uti posse cum erit opus, ideo maluimus ea, ut habent, ad te mittere, quam desiderium tuum fraudare. <sup>1</sup> Cum autem erant confirmata ab hoc pontifice, atque omnibus numeris absoluta, et ornata eorum ad te exemplar transmitti curabimus.

Caeterum tibi provinciam istam valde commendamus. Videmus te bono zelo esse accensum iuvandi provinciam ipsam, fac illum conserves indiesque magis ac magis prae te feras. Multa existimamus lapsa esse, multa iacere, quaedam etiam esse amissa. Idcirco <sup>2</sup> magnam occasionem habes, licet forte difficilem ostendendi quantum Ordinem iuvare cupias, velis, ac possis. Id si facies a Deo meritum, a nobis vero gratiam, si non licebit aliud, habebis ac feres. Bene vale. (Dd 27, ff.251v-252v.)

<sup>1</sup> There is a copy of this work in the general archives. It lacks both a title page and any indication of when it was printed or published. The last privilege printed in the book is dated 20 July 1556. The indexes are included with the work. Another copy of the privileges is in the library of the Collegio Internazionale Agostiniano, but it likewise lacks a title page and date of publication.

<sup>2</sup> MS reads 'iccirco.'

153. Eodem die [i.e. 19 Maii 1557].

Misimus etiam literas publice legendas fratribus nostris Hybernitanis, quibus mandavimus, ut in proxime futura Penteconten a literarum notarum notitia capitulum congregarent, et provinciae rectorem seu vicarium eligerent, cui omnes obedire tenentur idque singulo quoque triennio facerent, in meritum sanctae obedientiae non obstantibus quibuscumque aliis literis nostris ad eos missis. Hortatique sumus eiusmodi rectorem qui pro tempore erit, ut suspectos de haeresi inquirat, | puniat ad abiurationem impellat, satisfactionemque imposita absolvat; item ut in recuperationem monasteriorum sedulo incumbat. (Dd 27, ff.252v-253r.)

154. 25 Maii 1557.

Fratrem Joannem Ormochu<sup>1</sup> Hybernicum qui ad nos ex Hibernia cum mandatis venit, cum et aetate et eruditione aptus esset suscipiendo sacro presbyteratus ordini promovimus ad sacerdotium, ut in itinere, etiam extra tempus, a quolibet episcopo posset ordinari. (Dd 27, f. 256v.)

155. Mense Maio 1559.

Acta quae supersunt capituli generalis Venetiis celebrati :<sup>2</sup>

Provinciae Angliae et Hiberniae :

Pro diffinitore : Ven. Magr. Augustinus Ilcinensis.

Pro provinciali : Ven. Magr. Gulielmus Neapolitanus.

Pro discreto : Ven. Magr. Ambrosius de Barga. (Dd 29, f.9r.)

156. Tridenti, 12 Aug. 1563.

Patribus provinciae nostrae Hiberniae facultatem concessimus ut alium in provincialem loco illius defuncti eligere possent<sup>3</sup> qui et vitae integritate polleret et in rebus agendis expertus esset. Quod facile fieri posset, cum adiutorio, et consilio Reverendissimi Episcopi Bernardi Ordinis nostri honoris ac dignitate relatoris. (Dd 29, f.253r.)

157. [Eodem die.]

Reverendissimo Episcopo Bernardo Hibernico.

<sup>1</sup> Presumably this is the scribe's transliteration of the Gaelic Ó Murchadha (anglicised O Morchowe, or Murphy). One notable branch of the family, of the Uí Fiachrach, was to be found on the southern shore of Sligo Bay—cf. Woulfe, *Irish Names*, p. 622.

<sup>2</sup> Edited in *Anal. Aug.*, ix. 410-19.

<sup>3</sup> We are not told the name of the deceased rector provincial, but it is likely to have been Maurice O'Flynn, appointed in Aug. 1556. There is no information in the prior general's registers about the next rector provincial, but Roman's, *Chronicon de la Orden de los Eremitanos de S. Augustin*, published at Salamanca in 1569, mentions that William (Guillermo) O'Higgin, brother of Bishop Bernard, was provincial in that year—op. cit., f.131r. It is likely that Bernard as official advisor to the electors helped to secure his brother's election.

Tuas accepi litteras, quibus nunc nostrae provinciae Hiberniae calamitates non absque gravi animi dolore recensens, utinam Deus Opt. Max. finem huiusmodi rebus aliquando imponat. Quot enim monasteria ob malorum fratrum turpem ac irreligiosam vitam amissa sint, non ignoro, quae servata sunt divina potius ope et clementia servata quoque hominum industria atque prudentia esse credimus. Nil aliud mihi impresentiarum Dominationi Tuae Reverendissimae scribere occurrit, nisi Ordinem nostrum Tibi summopere commendare, et si quid Dominationi Tuae praestare potero semper ad obsequia tua paratus ero. (Ibid.)

158. Mense Maio 1564.

Acta capituli generalis Mediolani celebrati<sup>1</sup>. . . . .

Ceterarum quod provinciarum desunt diffinitores<sup>2</sup> tum quia non venerunt ad comitia generalia, tum etiam quia a sacro Concilio Tridentino vocum supplementum ablatum fuit. (Dd 29, f. 293v. [= 292r.] )

159. 5 Junii 1568.

[Provincialis, diffinitor, discretus] provinciae Angliae et Hyberniae venire non poterant [ad capitulum generale] quia amissis plurimis monasteriis solum aliqua in montibus et locis aspersis residua habebant. (Bibl. Angel., MS. 148, f. 54r.)

160. Mense Maio 1582.

Acta capituli generalis Romae celebrati<sup>3</sup>. . . . .

Ceteri diffinitores<sup>4</sup> non venerunt. (Cc 21, f. 195r.)

160a. Die 25 Augusti 1591.

Reverendissimo Domino Neillano O Buyl, episcopo Rapoten., Hiberno<sup>5</sup> litteras commendatitias ad universos nostri Ordinis praefectos dedimus.

Fr. Augustinus Cornetus, vicarius generalis.<sup>6</sup> (Dd 48, f. 52r.)

160b. [Eodem die].

Fratri Milero Canduull Hiberno,<sup>7</sup> regni Hiberniae provinciali, et pro

<sup>1</sup> Edited in *Anal. Aug.*, ix. 419-30.

<sup>2</sup> Including from England and Ireland.

<sup>3</sup> Edited in *Anal. Aug.*, x (1923-4). 129-32.

<sup>4</sup> Including delegates from Ireland.

<sup>5</sup> Niall O'Boyle, appointed bishop of Raphoe on 9 August 1591, cf. Eubel, *Hierarch. Cathol.*, iii. 300. Sir Richard Bingham to Burghley, 29 June 1592, reported that 'the popish bishop, Neale O'Boyle' had arrived back in Ulster some three weeks previously, in a fly-boat loaded with salt, cf. *Cal. S. P. Ire.*, 1588-92, p. 532.

<sup>6</sup> The prior general, Gregorio Petrocchini da Montelparo, was created a cardinal on 20 Dec. 1589, cf. Eubel, *Hierarch. Cathol.*, iii. 58. He did not resign immediately from the government of the Order. He was succeeded after some time by Agostino da Corneto, who died before the general chapter of 1592, cf. Crusenius, *Monast. Aug.*, p. 218.

<sup>7</sup> Cantwell. Cf. supra, no. 67.



Religione nostra, in primisque pro Catholica Fide graviora ac dira passo pericula, Roma nostra cum benedictione decedenti, et in Hiberniam redeunti, litteras persimiles dedimus, commendavimusque praecipue eum prioribus Sancti Augustin Genuae, Sancti Phillipi Matriti, et Sanctissimae Mariae Gratiarum Ulyssipponae; nam cum Romae gravissime atque periculose aegrotaverit, et tunc aegre convalesceret ex infirmitate, evenire<sup>1</sup> facillime poterat, quod certe noluissemus, ut vix morbo liberatus, in eumdem iterum relaberetur. Quod si forse accidisset, nostrorum coenobiorum moderatores vehementer monuimus, ut in hujus Patris integram curam diligenter incumberent, donec ipse morbo sese confirmasset, prioresque ad se revocasset vires. Augustinus Cornetus, vicarius generalis. (Dd 48, ff. 52v-53r.)

161. Mense Maio 1592. Acta capituli generalis Romae celebrati. . . . .<sup>2</sup>  
 Provinciae Angliae: provincialis non venit; discretus non venit.  
 Provinciae Hiberniae: provincialis non venit; discretus non venit. (Dd 49, f.4r.)

162. Mense Maio 1598.  
 Acta capituli generalis Romae celebrati<sup>3</sup>. . . . .  
 Provinciae Angliae: provincialis et discretus non pervenerunt.  
 Provinciae Hiberniae: provincialis et discretus non accesserunt. (Dd 51, ff.3v-4r.)

163. Mense Maio 1598.  
 Provinciae Angliae et Hiberniae [etc.] . . . . . omnes istae provinciae relinquuntur in sua libertate a patribus diffinitorii. (Dd 51, f.6r.)

164. 31 Maii 1602.<sup>4</sup>  
 Confirmatur in vicarium generalem provinciae Coloniae Magister Cornelius de Bye<sup>5</sup> iuxta formam litterarum quae ad hoc munus obeundum ei assignatae fuerunt a reverendo predecessore nostro.<sup>6</sup> (Dd 53, f. 13v.)

<sup>1</sup> 'Evenisse' in the MS.

<sup>2</sup> Edited in *Anal. Aug.*, x. 153-67.

<sup>3</sup> Edited in *Anal. Aug.*, x. 275-81.

<sup>4</sup> Ippolito Fabriani da Ravenna was elected general in 1602. He was appointed bishop of Civita Castellana and Orte in 1607—Crusenius, *Monast. Aug.*, p. 232 Gauchat, *Hierarch. Cathol.*, iv. 151.

<sup>5</sup> De Bye was born at the Hague, joined the Augustinians at Granada in Spain during 1559, and became one of the most celebrated missionaries of his time, being credited with 160,000 conversions to Christianity during twenty-two years work among the Indians in Mexico. He returned to the Low Countries in 1602, and died at Brussels in 1614—C. Curtius, *Virorum illustrium ex Ordine D. Augustini elogia* (Antwerp, 1636), pp. 207-27. There appears to be no evidence of any special effort on his part for the Augustinians in England and Ireland.

<sup>6</sup> Fabriani's immediate predecessor was Fulvio d'Ascoli, who had succeeded as vicar general in 1600 on the death of Alessandro da Siena—Crusenius, *Monast. Aug.*, p. 223.

165. 19 Aug. 1602.

Magister Cornelius de Bye vicarius generalis provinciarum Coloniae a diffinitorio capituli generalis comprobatus a nobis per litteras patentes confirmatur vicarius generalis earundem provinciarum Hyberniae, Angliae, Scotiae et locorum Belgii. (Dd 53, f.28<sup>br</sup>.)

166. Mense Maio 1608.

Acta capituli generalis Romae celebrati . . . . .<sup>1</sup>

RR. PP. Discreti Angliae, Hiberniae . . . . . non accesserunt.

RR. PP. Provinciales Angliae, Hiberniae. . . . . non venerunt.

RR. PP. Diffinitores Angliae, Hiberniae . . . . . non interfuerunt. (Dd 55, pp. 7, 9, 10.)

167. 10 Feb. 1610.

Venerabilis Pater Magister Cornelius de Bye, vicarius generalis Angliae et Scotiae praesidens constitutus est in proximo capitulo provinciali habendo pro provincia Colonia, cui mandatum est ut in rebus agendis omnino serventur constitutiones [Ordinis nostri] et ipsi servari faciat. (Dd 54, f.68v.)

168. Mense Maio 1614.

Acta capituli generalis Romae celebrati<sup>2</sup> . . . . .

Ex provinciae Angliae : Diffinitor, provincialis et discretus non venerunt.

Ex provinciae Hiberniae : Diffinitor, provincialis et discretus non venerunt. (Dd 58, f. 6v.)

169. 1615.<sup>3</sup>

*Aleixo de Meneses, primate of Portugal,*<sup>4</sup> *to the Augustinian prior general, Nicóla de Sant' Angelo.*

Rmo Padre,

En el reino de Hibernia donde florecio tanto la fé y religión cristiana, y

<sup>1</sup> Edited in *Anal. Aug.*, x (1923-4). 296-309.

<sup>2</sup> Edited in *Anal. Aug.*, x. 309-15. For Nicóla da Sant' Angelo, prior general (1614-20), cf. Crusenius, *Monast. Aug.*, pp. 240-1.

<sup>3</sup> This letter is undated, but the reply from the prior general, 7 June 1615 (cf. *infra*, no. 170) indicates that Meneses wrote about May 1615. Herrera, well-informed and a contemporary, states that Meneses acted on behalf of the Irish friars in 1615—*Alphab. Aug.*, i. 30.

<sup>4</sup> Aleixo de Meneses (1556-1617), a Portuguese Augustinian, archbishop of Goa and primate of India (1595-1613), viceroy of the East Indies (1602-9), archbishop of Braga and primate of Portugal (1612-17), appointed viceroy of Portugal in 1614 and president of the royal council of Portugal in 1615—*ibid.*, i. 30-2. What in particular gave Meneses an interest in the Irish scene? Perhaps it may be traced to his admiration for the exiled Irish Augustinian, Bishop Bernard O'Higgin (cf. *supra* no. 139), an account of whom was included by Meneses in his history of the Portuguese province—cf. Antonio a Purificatione, *De viris illustribus provinciae Lusitanae*, O. E. S. A. (Lisbon, 1642), ff. 25v-26r.

la Orden de Nuestro Padre San Agustín tenía tantos monasterios antiquísimos poblados de muchos santos, está tan oprimido de los herejes de Inglaterra cuanto V.P.R. debe saber, y porque los naturales casi todos son Catholicos andan entre ellos muchos religiosos de los Ordenes de San Francisco, Santo Domingo, de San Benito, de Cister y de la Compañía disfrazados los cuales les administran los sacramentos que confirman en la fé; solo de Nostra Religión faltan allí teniendo aquella isla mayores obligaciones que las otras.<sup>1</sup>

De esta provincia de Portugal se envió los años pasados un religioso de aquella nación muy virtuoso que anduvo allá dos años y medio, con grande edificación y provecho de los fieles el cual se vino pocos meses ha por acabársele la licencia que tenía limitada del provincial de esta provincia que no podía reformar por la dificultad que havia de levarse cartas.<sup>2</sup> Y juntamente vino a buscar algun otro compañero o compañeros si hubiese religiosos de su nación que otros no sirven en aquellas partes. Algunos que hay en esta provincia [de Portugal] no tienen acabados sus estudios. Tuvo noticia de un Padre que estaba en Salamanca y habia tomado allí el habito, buen teologo y muy buen religioso, y procure con el provincial de aquella provincia lo enviase al convento de Nuestra Señora de Gracia

<sup>1</sup> The archbishop was not well-informed about the state of the religious Orders in Ireland. The Benedictines were extinct by this time. The Dominicans, reduced to a handful by the year 1603, were only beginning to recover by 1615. Neither the Cistercians nor the Jesuits were numerous. The Franciscan revival was just in the process of gaining momentum. Meneses leaves some doubt if the Augustinians had survived in Ireland. A report written in 1627 by Patrick Comerford, O. S. A., later bishop of Waterford and Lismore, states that the Augustinians though sadly reduced in numbers had maintained continuity in Ireland—'nunquam defuere religiosi Augustiniani, licet numero pauci, qui scintilliam orthodoxae fidei in illo regno foverant'—Archiv. Prop. Fide, Scritt. rif. cong. gen., 294, f. 96rv. An Augustinian petition to Urban VIII in 1630 stated that up to some years previously the Augustinian friars in Ireland were 'fere extincti'—ibid., 392, f. 137r.

<sup>2</sup> Who is this anonymous friar, so important in the history of the Irish Augustinians? The available evidence leaves little doubt that it is Dermot MacGrath, alias Nicolaus a Santo Patritio, the restorer of the Augustinians in Ireland. Hitherto it has not been realized that the two names, religious and surname, designate the one person. Confusion has been created by a wrong date (1618 instead of 1608) printed in *Ir. Theol. Quart.*, xi (1915), 17.

MacGrath, a Munster man, the son of Roderick and Joanna MacGrath, was born in 1586. He studied at Irish College, Lisbon, and Irish College, Salamanca. He joined the Augustinians at Salamanca in 1609—cf. *Archiv. Hib.*, ii, 22; *Ir. Theol. Quart.*, xi, 17-18. From the above letter of Meneses we know that MacGrath went to Ireland in 1612 or 1613. A government report of Nov. 1613, containing the names 'of sundrie priests and friars,' mentions that there was then one Augustinian in co. Waterford—cf. *Cork Hist. Soc. Jn.*, xlv (1939), 37, from T. C. D. MS. E.3.15. He was the only Augustinian mentioned in Munster. This was probably Dermot MacGrath. We have already noted that the MacGraths of Sleday were patrons of the Augustinian friary, Dungarvan, co. Waterford—cf. supra, no. 109.

The documents here edited give some idea of MacGrath's activities between 1615 and 1624. He was appointed vicar apostolic of Elphin on 29 Aug. 1620—Gauchat, *Hierarch. Cathol.*, iv, 182, n.2. He died in 1628—cf. *Wadding Papers*, p. 268. For further information about MacGrath see in particular the valuable notice in L. Torelli, *Ristretto delle vite de gli huomini . . . dell' Ordine Agostiniano* (Bologna, 1647), pp. 728-9.

de Lisboa, para desde aqui embarcarse ir a ayudar los Catolicos en el tiempo de la cuaresma, y conservar la memoria de nuestro Padre San Agustin y de su Religión en aquellas partes para donde se partiran muy en breve mas porque la mies es muy grande, y estos obreros son muy pocos.

V.R.P. tiene obligación de dar orden para que se aciecienten, y pues en estos provincias Catolicas hay religiosos de la Orden Irlandeses que pueden ayudar tan santa obra. Para este efecto envio al mismo Padre Asistente España un memorial de las cosas a que puede V. P. R. proveer con su autoridad, y en vicario general puede proveer este Padre que vino de Salamanca por nombre Fray Ricardo de San Guillermo, <sup>1</sup> que tiene para ello las partes necessarias de letras y virtud. Y asi conceder las mas cosas que se piden, y porque para otras muchas es necesarias la autoridad apostolica conforme a otro memorial que envio al mismo Padre Asistente para informar a V. P. R. importa ser presentado a su Santidad por V. P. R. y pedir la concesión de aquellas cosas necesarias para conservación y aumento de la fé Catolica en aquel reino, y del credito y reputación de la Religion de Nuestro P. San Agustin, y será obra digna de V.P. Rma.

fr Alexio, Primas.

(Aa, 42, f. 42Irv.)

170. 7 Junii 1615.

Illustrissimo et Rev. D. Archiepiscopo Baccarensi | Hispaniarum Primati, et consilio Regis Catholici et Regni Lusitaniae Proregi. <sup>2</sup>

Facultatem dedimus omnesque nostram auctoritatem etiam excommunicationis vinculo innodandi quam ad Hiberniae insulas mittere possit quoscumque religiosos nostri Ordinis tam naturales illarum insularum in quacumque parte repertos quam aliarum nationum, et si renuerint etiam compellere ut in illis insulis verbum Dei praedicare valeant.

Concessimus etiam facultatem nominandi aliquem patrem in vicarem generalem illarum insularum cui dedimus auctoritatem quam ceteri vicarii generales in illis insulis habere consueverunt, cum facultate acceptandi et aedificandi monasteria, illa recuperandi, bonaque religionis repetendi ac restaurandi, dandi habitum nostrum et etiam recipiendi apostatas quos absolvere posset. Cum vero in illis insulis fratrum numerus talis fuerit ut provinciale capitulum celebrari possit, damus illis auctoritatem

<sup>1</sup> Richard Strange (Estrange, Strong, Stang) alias de Sancto Guilelmo. He was born at Waterford city in 1581, the son of Robert Strange and Letitia Neyl, was a student at Irish College, Salamanca, 1605-9, and was professed as an Augustinian at Salamanca on 29 June 1610—*Archiv. Hib.*, ii. 18; *Ir. Theol. Quart.*, x. 18. He was a doctor of theology, was three times provincial, and was active against the Cahil propositions in 1631—*Wadding Papers*, pp. 532-40, 561-2, 580, 582, 588. The Augustinian friary at Waterford city was founded during his provincialate, in 1629—Herrera, *Alphab. Aug.*, cit., ii. 555. For Strange cf. also *Archiv. Hib.*, xv (1950). 89.

<sup>2</sup> Aleixo Meneses.



celebrandi dictum capitulum provinciale et eligendi provincialem et diffinitores illarum insularum et tandem erigendi societatem Centurattorum S. Matris Monicæ<sup>1</sup> concedendo illas gratias et indulgentias quas summi pontifices concesserunt. (Dd. 58, ff. 95v-96r.)

171. 16 Feb. 1617.

Creavimus in Hirlandia nostram vicarium generalem P. Fr. Riccardum de S. Guillelmum,<sup>2</sup> cum essent multi nostri patres in illa insula et nullum haberent superiorem. (Dd. 59, f. 68v.)

172. December 1618.

Promovimus ad gradum bacculaureatus sacrae theologiae Conimbricense P. Fr. Richardum de S. Victore.<sup>3</sup> (Dd. 60, f. 80r.)

173. 18 Jan. 1619.

Frater Mauritius Conaldus<sup>4</sup> Hibernus subdiaconus, accepit facultatem, quam postquam factus fuerit sacerdos proficisceret in Hiberniam ad Dei verbum seminandum. Cui etiam dedimus | facultatem accipiendi sacrosantum diaconatus et presbiteratus ordinem a quocumque Rmo. episcopo. (Dd 60, f. 85rv.)

174. Mense Junio 1620. Acta capituli generalis habiti Romae. . . . .

<sup>1</sup> The archconfraternity of the cincture (of St. Monica and St. Augustine) under the patronage of Our Lady of Consolation. This is the oldest and most widespread of Augustinian devotions. Cf. Antonio da Natividade, *Tratado da devacam da correa do glorioso patriarcha et Doutor Sancto Agostinho* (Lisbon, 1627). The first mention of the confraternity in Ireland is at Cork in 1630, cf. *Wadding Papers*, pp. 342, 432, 460.

<sup>2</sup> Cf. supra, no. 169.

<sup>3</sup> Richard Wadding, alias de S. Victore, a native of Waterford city and a cousin of Luke Wadding. He was an alumnus of Irish College, Lisbon, a member of the Portuguese province, and became a professor of theology in Coimbra University—cf. Herrera, *Alphab. Aug.*, cit., ii. 350. He was proposed for the see of Armagh in 1626—cf. *Wadding Papers*, p. 175. The Portuguese Augustinian, Antonio a Purificatione, wrote 'Subtilis doctor et chrysologus magister meus Richardus a Sancto Victore, in Hibernia nobilibus et Catholicis ortus parentibus, studiorum causa Lusitaniam advenit ubi nostro indutus habitu Ordini Augustiniano, tum e pulpito tum e cathedra non parum splendoris et honoris conciliavit, et indies magis magisque conciliat. Septimo iam abhinc anno cathedra theologiae doctissime moderatur in Academia Conimbricensi audientium preconii commendatissimus'—*De Viris illustribus*, cit., f. 80r. Wadding's promotion is repeated in Dd. 60, f. 80v.

<sup>4</sup> Maurice O'Connell, of the distinguished Kerry family, was a brother of Richard O'Connell, vicar general of Ardfert and Aghadoe, 1614-43, and bishop of the united dioceses, 1643-53—cf. *Archiv. Hib.*, xv (1950). 75. Maurice was a student at the Irish College, Bordeaux, before 1619—cf. *Cal. S. P. Ire.*, 1615-25, p. 319.

He went to Rome as discreet for the general chapter of 1630, and to act as special agent for Patrick Comerford and other Irish bishops. While there he got permission for the Augustinians to take over the Canons' Regular foundation in Limerick city. He was back in Ireland by May 1631.—*Wadding Papers*, pp. 342, 377, 381, 405, 431, 524, 560, 567. A document of the years 1636-7 describes him as aged forty five, a doctor of theology, lately provincial, and a preacher in the diocese of Ardfert and Aghadoe—cf. *Archiv. Hib.*, xiv (1949). 22.

Ex provincia Hiberniae :

Diffinitor : R.P. Fr Nicholaus a Sancto Patritio.<sup>1</sup>

Provincialis et discretus non venerunt. (Dd 62, f.3v.)

175. Provinciales electi in comitiis generalibus Romae habitis, Anno Domini 1620. . . . .

Hyberniae—R.P. Fr Nicolaus a Sancto Patritio.<sup>2</sup> (Dd 62, f.6v.)

176. Decreta Rdorum. Patrum Definitorum in comitiis generalibus Romae habitis a.d. 1620.

9. Pro Provincia Hybernia decretum est, ut nullus mittatur ad studium nisi de licentia reverendissimi patris generalis, qui de conventu et de studio providebit. (Dd 62, f. 7r.)

177. 13 Junii 1620.

Concessimus facultatem Fratri Joanni Lavalin<sup>3</sup> ut possit commorari in Hibernia. (Dd. 62, f.28rv.)

178. Concessimus eadem facultatem Fratri Taddeo Desmundo,<sup>4</sup> et Fratri Martino Poursel.<sup>5</sup> (Dd 62, f.28v.)

179. 23 Junii 1620.

Confirmavimus facultatem patri provinciali Hyberniae in qua concedabatur a patre provinciali Franciae ut in ea provincia posset dictus provincialis Hyberniae accipere aliquod monasterium sive domum pro provincia Hyberniae ad instruendos iuvenes nostros Hibernos. (Dd 62, f.30v.)

180. *The prior general, Fulgenzio Gallucci, to Patrick Comerford.*  
Romae 26 Aug. 1620.

<sup>1</sup> Cf. supra, no. 169.

<sup>2</sup> Crusenius, who was present at this chapter as definitor for the Belgian province, lists the provinces represented, and states 'Provincia . . . . Hiberniae, quae rursus enata comparuit' — *Monast. Aug.*, cit., p. 251. He is doubtless referring to the fact that this was the first general chapter where the Irish friars were allowed a provincial, and were given the full rights of a province.

<sup>3</sup> John Lavalin, a student of Irish college, Douai, sometime between the years. 1613-22—cf. *Archiv. Hib.*, xiv (1949).80; *Cal. Carew Papers*, 1603-24, pp. 285-6. He was also a student at Irish College, Bordeaux, before 1619—'P. Jean Lavalin Augustin reformé, Corcagen.' — *Cal. S. P. Ire.*, 1615-25, p. 319. A John Lavalin, a Corkman, is stated to have been prior of the Augustinian friary at Cork in the sixteenth century (D. O'Sullivan in *Cork Hist. Soc. Jn.*, xlv (1941).144) but no source is quoted for the statement, and it is probably a mistake for the *seventeenth* century.

<sup>4</sup> 'P. Tadée Desmond, Augustin reformé, Corcagen.' (a student of Irish College Bordeaux, before 1619)—*Cal. S. P. Ire.*, 1615-25, p. 319.

<sup>5</sup> Probably the Irish Augustinian Purcell, mentioned in 1621 as having been a professor at Coimbra. Cf. G. F.—*Hiberniae sive antiquioris Scotiae vindiciae* (Antwerp, 1621), p. 14. Cf. also infra, no. 187.

Tales litteras patentas dedimus Fratri Patritio ab Angelis<sup>1</sup> ut infra, videlicet., Magister Fr Fulgentius a Monte Giorgio Venerabili et nobis in Christo, etc.

Cum te de litteris et de Religione nostra optime meritum esse fideli relatione perceperimus, speciali favore te prosequi volentes harum vi et serie litterarum nostrique officii auctoritate facultatem tibi damus, ut suscipias et exerceas administrationem monasterii Kellensis Ordinis Canonicorum Regularium S. P. N. Augustini in diocesi Ossorien. in Hibernia sub obedientia provincialis dictae provinciae | ea forma qua Summus Dominus Paulus divina providentia Papa V in suo Placui te ad praefatam administrationem promovere dignabitur.<sup>2</sup> Datum Romae. . . . . (Dd 62, ff. 45v-46r.)

181. 7 Sept 1620.

Declaravimus provincialem provinciae nostrae Hyberniae Patrem Magistrum Nicolaum a Sancto Patritio electum iam in capitulo generali. (Dd 62, f.51v.)

182. 18 Oct. 1620.

Dedimus facultatem Ven. P. Fr Ricardo a Sancto Victore lectori artium in Collegio Conimbricense provinciae nostrae Lusitaniae accipiendi insignia magistralia in aliqua universitate approbata. (Dd 62, f.67v.)

183. *The prior general, Fulgenzio Gallucci to Cardinal Sauli.*<sup>3</sup>

10 Feb. 1622.

Illmo e Rmo Signore padrone mio colendissimo,

Dalla lettera de V.S. Illma delli 17 de Gennaio ho inteso la santa intentione di Nostro Signore di propagar la fede Cattolica, e quello che mi ordina da parte della Sacra Congregazione a questo fine dalla Santità Sua prudentemente eretta, che però le dico che la sua Religione del Padre

<sup>1</sup> Patrick Comerford, alias Patritius ab Angelis. For Comerford, bishop of Waterford and Lismore, 1628-52, cf. J. Lynch, *De praesulibus Hiberniae*, ed. J. F. O'Doherty, ii (Dublin, 1944). 115-118; C. P. Meehan, *Rise and fall of the Irish Franciscan monasteries* (Dublin, 1877), pp. 210-23, 421-31. Several of Comerford's vivid letters are edited in *Wadding Papers*.

<sup>2</sup> For the priory of the Canons Regular at Kells, co. Kilkenny, cf. Carrigan, *Hist. diocese Ossory*, cit., iv. 51-72. Comerford was a native of Waterford city, but his cousins, the Comerfords of Dunnamaggan, possessed the temporalities of the monastery at Kells, cf. *ibid.*, iv. 40-1; Comerford to Wadding, Waterford 26 Aug. 1630—*Wadding Papers*, p. 405. Cf. also Brady, *Episcopal Succ.*, cit., ii. 71; Lynch, *De praesul. Hib.*, cit., ii. 116.

<sup>3</sup> This is a reply to Sauli's letter of 17 Jan. 1622, requesting information for Propaganda about the foreign missions conducted by the Augustinians. A copy of Sauli's letter is found in Dd 63, ff. 7v-8r. Gallucci's letter to Sauli is in Archiv. Prop. Fide, Scritt. rif. cong. gen., 384, f. 513rv.

S. Agostino tiena nella provincia d'Irlanda o Hibernia 28 religiosi che attendono alla conversione de quelli heretici, et io l'anno 1620 | ve ne mandai quattro,<sup>1</sup> ricercatone dal Padre Fra Nicóla di S. Patritio, provinciale di quella provincia, dove fanno molti progressi ; anzi acciò non manchino soggetti per quest' opera, tanto utile alla Chiesa di Dio, ho ordinato che nello studio di Salamanca sempre vi siano quattro luoghi almeno per li studenti Irlandesi, acciò con quest commodità si accreschi il numero di predicatori per la conversione di detti heretici.

Di più all'istesso fine si cerca di fare un noviziato in Francia in luogo più vicino a Irlanda per vestire Irlandesi, et instrutti di santi costumi et di buone littere attendino al detto santo exercitio di propagar la fede Cattolica<sup>2</sup>. . . . (Dd 63, f.8rv.)

184. Romae, 5 Junii 1622.

*Intus* : Infrascriptas litteras accepimus a Fr Nicholao a S. Patritio, provinciali Hyberniae videlicet.

*A tergo* : Rmo in Christo Patri Nostri ac totius Ordinis Erem S.P.N. Augustini Generali Ministro Paterno Suo Colendissimo, Romae.

*Intus vero* : 30 Julii 1621. Rev. me in Christo Pater, Tota superiori hyeme ac vere laboravi in curia Hispaniarum ut impetrarem a Rege Catholico aliqua ornamenta ecclesiastica pro Ordine nostro in Hibernia. Tandem obtinui quod volebam, sex scilicet magnos calices cum omnibus paramentis ad sex altaria cum aliquot libris aliisque rebus necessaria quae omnia manent in Hispania in manibus cuiusdam amici | mei prope oras maritimas donec opportuno tempore ea transmittere potuerit. Ego vero cum aliis quatuor personis ecclesiasticis nationis nostrae per mare cursum in patriam dirigens incidi in pyratas haereticos de La Rochela<sup>3</sup> qui res nostras pecunias, vestes, multos libros et ornamenta abstulerunt, nosque male verberibus onustos demiserunt nudos. Inter alia amisimus omnes nostras litteras.

Rogo Reverendissimam Paternitatem Tuam [ut] digentur ad me remittere obedientiam qua me in provincialem Hyberniae dignata fuit assumere, quam Domino Lambertino Ursino Hibernorum Auditori in Urbe<sup>4</sup> ad me transmittendam commendare poterit. Nunc vero per nostrates

<sup>1</sup> Lavalin, Desmond and Purcell—cf. supra, nos. 177, 178. Who has the fourth? Not Maurice O'Connell (cf. supra, no. 173) since Gallucci was not then general. Perhaps Gallucci is referring to Nicolaus a Santo Patritio, sent back to Ireland as provincial from the general chapter of 1620.

<sup>2</sup> Cf. supra, no. 179. The remainder of the letter is not of interest for Irish history.

<sup>3</sup> La Rochelle.

<sup>4</sup> Is this the 'Lambertinus' mentioned in letters from Ireland during the year 1618 as being then in Rome—cf. *Wadding Papers*, pp. 7, 12?



mercatores ex Gallia in Hiberniae transfretandum est. Valeat, Rev. P.N.,  
 Filius obsequentissimus,  
 Frater Nicolaus a Santo Patritio.  
 (Dd 63, f.55rv.)

185. Responsio :

Reverende Pater,

Intime dolumus te dilectum filium nostrum veluti alterum Samaritanum in latrones incidisse, cunctisque ad tuae provinciae ac personae honorem et utilitatem spectantibus fuisse expoliatum, ac proinde provinciae et tui miseremur. Scribit ad nos Pater Riccardus de S<sup>to</sup> Guillelmo septemque aliis fratribus<sup>1</sup> numerum religiosorum nostrorum provinciae Hiberniae non excedere novenarium,<sup>2</sup> et propterea non posse habere provincialem iuxta nostras constitutiones. In capitulo altero generali proxime praeterito [i.e. anno 1620] fuit expositum isthinc esse sex domos nostri Ordinis a viginti octo fratribus inhabitatas ex qua relatione patres definitorii eligerunt te in provincialem dictae provinciae.

Si ergo numerus est tantus geres vices provincialis. | Si autem minor nec saltim ascendit ad vigesimum eris vicarius generalis pro quo munere obeundo insertas litteras patentes ad te transmittimus. Hortantes quantum possumus et in Domino te monentes ut animarum tibi ereditarum saluti invigiles Dei honorem ac Religionis incrementum spectes totisque viribus procures. Vale in Domino.

Romae die 6 Junii 1622,

Tui amantissimus,

Fr Fulgentius, generælis indignus.

(Dd 63, ff.55v-56r.)

186. *The prior general, Fulgenzio Gallucci, to Nicolaus a Santo Patritio.*  
 Romae 6 Junii 1622.

Waterfordiae ad S. Augustinum.<sup>3</sup> Misimus ad eundem infrascriptas litteras patentes :

<sup>1</sup> MS. reads 'fratres.'

<sup>2</sup> It is difficult to understand this statement. Richard Strange was appointed vicar general on 16 Feb. 1617 (cf. supra no. 171) because there were then many (*multi*) Augustinians in Ireland without a recognised superior. MacGrath was appointed provincial at the general chapter of 1620 because of the report that there were then six friaries and 28 Augustinians in Ireland. In a letter of 1 May 1624 to the general (cf. infra no. 188) he was to state that there were then almost 30 Augustinians in Ireland. Richard Strange also signed the letter! It would appear as if Strange, hitherto vicar general but now superseded by MacGrath as provincial, was trying to have MacGrath excluded from office in 1622.

<sup>3</sup> It was only in the year 1629 that the Augustinians obtained a canonical foundation in the city of Waterford, by securing the rights to the Canons' Regular house of St. Catherine—Herrera, *Alphab. Aug.*, ii, 555. The 'S. Augustinum' of the general's letter, 6 June 1622, must have been a hostel or private house.

Magister Fulgentius, etc. Dilecto nobis in Christo filio Nicholao a Sto Patritio, provinciae Hiberniae eiusdem Ordinis et voti, salutem in Domino sempiternam.

Cum in proxime celebrato capitulo generali relatum fuerit provinciam Hiberniae sufficientem religiosorum nostri Ordinis numerum habere ad hoc ut posset eorum rector provincialis nuncupari, dictamque provinciam iuxta leges nostri Ordinis disponi. Hinc patres definitorii elegerunt te in praefatae provinciae Hiberniae provincialem. Verum cum ex litteris Ven. P. Fr Riccardi de S<sup>to</sup> Guilelmo vicarii generalis intellexerimus numerum fratrum non excedere novenarium, nec subinde posse habere pro rectore provincialem, si ita est ut asseritur, stante renunciatione praefati Patris Riccardi de S<sup>to</sup> Guilelmo nobis facta ipsum Fratrum Riccardum praedictum a vicariatu absolventes, et absolutum esse censentes, te in vicarium nostrum generalem istius provinciae Hiberniae creamus et declaramus. Dantes tibi potestatem in temporalibus et spiritualibus sicut caeteri vicarii nostri generales habere | consueverunt in nomine Patris, et Filii et Spiritus Sancti, Amen.

Mandamus autem omnibus et singulis in ista provincia nobis subiectis in virtute sanctae obedientiae et sub poena excommunicationis maioris latae sententiae quam (trina canonica monitione praemissa) in his scriptis (licet inviti) ferimus, ut tibi tamquam provinciali si numerus fratrum attingit ad vigesimum octavum, ut in capitulo generali fuit expositum, sin autem tamquam vicario generali eam obedientiam et reverentiam praestet quam ex nostris constitutionibus praestare et exhibere tenentur.

Datum Romae sub die sexta Iunii 1622,

Nostri officii affixo sigillo,

Fr. Fulgentius, generalis indignus.

(Dd 63, f.56rv.)

187. 18 Jan. 1623.

Dedimus licentiam Fratri Martino Purcel, provinciae nostrae Tholosae ac Aquitaniae, redeundi in suam provinciam. (Dd 63, f.144v.)

188. Die 29 Sept. 1624.

Tales litteras recepimus a patre provinciali Hiberniae, et tale responsum dedimus illi :

Waterfordiae, 1 Maii 1624.

Reverendissime Pater,

Cum in capitulo generali proxime elapso constitutus essem prior provincialis huius provinciae Hiberniae et huc capesserem iter, accidit mihi incidisse in piratas qui me litteris patentibus spoliaverunt. Nihilominus cum electio mea fuisset quam plurimis nota, provincialis munus fide bona

gessi donec confratribus nostris hic aliquot scrupuli inicerentur eo quod iuridice non co[n]staret ipsis de mea electione, quibus noti unanimiter scripsimus ad Reverendissimam Vestram Paternitatem humiliter postulantes qua meliori forma deberet haec provincia regi, responsum autem fuit quod si numerus fratrum hic degentium attingere ad vigesimum libere fungeret officio provincialis, sin minus vicarii generalis. Nunc vero cum praedictus numerus sit auctus supra vigesimum, pertingatque ferme ad trigesimum, et a dicto tempore meae electionis sit expletum triennale meum officium, obveniunt mihi novi scrupuli an debeam illum deponere et pergere ad novam electionem prioris provincialis secundum decretum praefati capituli generalis.

Qua in re (quia in ea non satis convenimus) enixe deprecamur quatenus V.P.R. dignetur ad tranquillitatem nostrarum animarum nobis decernere et intimare quid in hac re sit quamtocius agendum ne interruptio canonici regiminis vergat in detrimentum huius tenellae plantae cui valde expendit velox responsum super hac re, quod nos humillime rogamus. Id etiam exoratum velimus a V.P.R. ut nobis indicetur praefixum tempus et locus capituli generalis proxime futuri ut ad electionem diffinitoris pro capitulo generali quamprimum procedamus propter locorum distantiam et itineris capessendi tam mari quam terrae difficultatem. Quod ad nos attinet omnes pro viribus et posse sudamus hic in Vinea Domini non sine cumulatu fructu sint Deo gratiae post quem et sanctos suos cum debeat Rev. P.V. obsequium nostrum illud provoluti ad pedes P.V.R. humillime offerimus enixe deprecantes Deum Opt. Max. ut quam diutissime R.V.P. servet incolumen.

Datum Waterfordiae 5 Maii 1624,

Rme Vstrae Ptis humillissimus filius,

Mag. Fr Nicolaus a Sancto Patritio,  
provincialis Hiberniae qui supra.

| Nos infrascripti idem nomine omnium sensimus et obsecramus eo quod ceteri confratres propter imminens periculum hic convenire non potuerint—

Doctor Fr Patritius ab Angelis, secretarius, et prior Kellensis,

Frater Nicolaus de S. Augustini,

Frater Lucas Bomet,<sup>1</sup>

Frater Ricardus de Sto Guilelmo, vicarius absolutus.

(Dd 65, f.64rv.)

189. *Girolamo De Ghetti, vicar general, to Nicolaus a Sto. Patritio.*

Romae, die 29 Sept. 1624.

Adm. R. Pater,

| Quantam laetitiam tuae litterae 5 Maii currentis anni tertia via per

<sup>1</sup> Bonnet ?

Hispaniam missae nobis attulerunt vix explicari velemus, nam gaudio repleti congratulamur cum omnibus ob felicissimum eventum Catholicae fidei opera et sermone meorum filiorum peractam in istis partibus, percipientes etiam numerum nostrorum religiosorum ascendere ad trigesimum. Reddimus Deo Opt. Max. im[m]ortales grates, et rogamus ut in dies augeatur numerus cum augmento fidei, et decore nostrae Religionis. Tristati postea sumus valde non recepissee alias tuas litteras nisi supradictas quae 27 Septembris[sic] nobis redditae fuerunt, et statim fieri curavimus praesidentiam pro celebratione capituli provincialis, declarando te praesidentem, et in defectu Patrem Fratrem Ricardum de S. Guilelmo, et per tres vias etiam nos tales litteras mittimus, ut secure et quam citius ad tuas manus perveniant. Placuit Summo Pontifici Urbano Octavo nostrum praedecessorem ad episcopatum de Boiano elevare,<sup>1</sup> et nos vicarium apostolicam usque ad comitia generalia declarare, quibus adesse non poteritis; nim idem summus pontifex decrevit dicta comitia celebrari anno sanctissimi jubilei in festo proxime future Pentecostes, et hoc per nostrum antecessorem per totam Religionem fuit significatum, quae omnia tibi | significare aequum duximus ut scias quid Romae factum sit. Vere libentissime patrem aliquem ex Hibernia ad dicta comitia confluentem videremus, sed propter locorum distantiam et itineris capescendi, tam mari quam terra difficultatem.<sup>2</sup>

Pergite, filii, pro viribus vestris et posse in Vineam Domini insudare, ut non solum fructus uberiores afferatis, verum honorem ac splendorem in istis partibus nostrae Augustinianae familiae de quorum religiosorum actionibus Summum Dominum Papam certiores reddemus, quod certe erit tam gratum, quam gratissimum.

Interim vale, Pater, cum omnibus aliis nostris Religiosis, largiendo vobis nostram benedictionem, ut nomen Augustinianensium ad sidera elevare possitis. Et rogate Deum pro nobis.

Datum Romae die 29 mensis Septembris 1624.

(Dd 65, ff. 64v-65r.)

<sup>1</sup> Fulgenzio Gallucci, appointed bishop of Boiano in the province of Benvento, on 11 March 1624—Gauchat, *Hierarch. Cathol.*, iv. 117.

<sup>2</sup> As expected, no Irish representative was present at the general chapter of Easter 1625—'Ex provincia Hiberniae: provincialis, diffinitor, discretus—non venerunt,—cf. *Anal. Aug.*, x. 431. Maurice O'Connell was present at the chapter of 1630 on behalf of the Irish province—*ibid.*, x. 444.



# Vatican Archives : Instrumenta Miscellanea

## DOCUMENTS OF IRISH INTEREST

The *Instrumenta Miscellanea*, which were formerly in the archives of Castel Sant' Angelo, are now a section of the *archivio diplomatico* in the Vatican Archives. Thanks mainly to the zeal of the late Mgr. Angelo Mercati, many notable additions were made to the series in recent years and further accessions may doubtless be expected. At present there are 7789 documents ranging in date from 819 to 1889. The items differ widely in form and origin. One item-number may be assigned to a single page ; another may stand for a roll, a fascicle, or a fragment of a volume. The accounts of the papal household, of a collector, or of pay to soldiers in the papal service may be followed by a report from abroad, a notorial instrument, a letter from a bishop, or an original papal bull. The many original documents are often of considerable interest to the student of palaeography or diplomatic.

A search of the entire series revealed no more than twenty-one items of Irish interest, which was a disappointingly small figure when compared with the proportion of Irish material in the papal registers. The few Irish items do, however, reflect something of the variety of the *Instrumenta Miscellanea*, and one of them—the pedigree of Father Gough, who took such a serious view of aspersions on his ancestry—is unique in this series. Microfilm copies of the documents listed below are available in the National Library of Ireland. The documents are in Latin unless it is otherwise stated.

ROMUALD J. DODD, O.P.

1. *Instr. Misc.* 89 (formerly 17) 5 March 1260  
Alexander IV orders the bishop of Cashel to pay to Master John de Frosinone a certain sum of money collected in Ireland by the Friars Minor and granted by the bishop's predecessor. The money is to be paid to the clerk Angelo. Anagni, 3 Non. Martii anno sexto.  
(*Original bull, but without the leaden seal. Parchment 13 x 9 inches.*)
2. *Instr. Misc.* 90 (formerly 18). 7 March 1260  
Alexander IV grants Master John de Frosinone faculties to absolve

up to thirty people in Ireland who have violated the privilege of canon by laying violent hands on clerks. Anagni, Non. Martii, anno sexto.  
(*Authentic bull, without the seal. Parchment,  $9\frac{4}{10} \times 8\frac{1}{10}$  inches.*)

3. *Instr. Misc.* 91 (formerly 16 and 19) (7) March 1260  
Alexander IV commands Master John de Frosinone to collect and send on the sums owed in various parts of Ireland to the Roman Church and to the Holy Land. Anagni, (damp-stain) Martii, anno sexto.  
(*Original bull, without the seal. Parchment,  $12 \times 11\frac{2}{10}$  inches.*)

4. *Instr. Misc.* 114 (1267-73)  
Copy of fourteen letters concerning the crusade tenth collected by the Dominicans in Ireland. Letters written by Cardinal Ottobono, Geoffrey de Joinville (3), Raymund de Nogeris, Ughetto and Bandino, merchants of Lucca, Thomas, bishop of Lismore (8), between 1267 and 1273.  
(*Authentic copy, without the seal, issued by the prior of the Dublin Dominicans, Dublin, 20 January 1275. Parchment,  $20\frac{1}{2} \times 11\frac{1}{2}$  inches. Printed in Theiner, Monumenta Hibernorum et Scotorum, pp. 107-109.*)

5. *Instr. Misc.* 164 17 March 1278  
Statement by the Ricciardi of Lucca of the tithes for the kingdom of England. Mention of John of Darlington, O.P., papal collector, who had just been appointed archbishop of Dublin. Notary, James de Briga.  
(*Original, but without the five pendant seals of the partners, who sign in the vernacular. Parchment,  $10\frac{1}{2} \times 19$  inches.*)

6. *Instr. Misc.* 4751 Late 1303-early 1304  
Report sent to the College of Cardinals on tithes, Peter's Pence and taxes in England by Master Gerard de Pecoraria, canon of Rheims and nuncio, or collector, of the Holy See in England, Wales, Scotland and Ireland.  
(*Original. Parchment,  $15\frac{1}{4} \times 16\frac{3}{4}$  inches. Printed in William E. Lunt, 'The account of a papal collector in England in 1340,' English Historical Review xxviii (1913), pp. 313-321.*)

7. *Instr. Misc.* 377 7 December 1304  
Prohibition of Ralph of Sandwich, constable of the Castle and Tower of London, against further levying of tithes by Master Gerard de

Pecoraria, who had been appointed collector in England, Scotland, and Ireland by the late Benedict XI.

(*Original. Parchment (some damp-stains), 10 $\frac{1}{4}$  x 16 $\frac{1}{8}$  inches.*)

8. *Instr. Misc.* 436

13 June 1308

Report of William Testa, papal collector, to papal camera on tithes collected in England, Wales, Scotland and Ireland 'durante triennio reservationis dni Pape'.

(*Original. Parchment, 8 $\frac{1}{2}$  x 31 $\frac{1}{2}$  inches. The top of the roll is slightly damaged. Printed in Lunt, 'William Testa and the parliament of Carlyle,' English Historical Review xli (1926) pp. 332-357.*)

*Instr. Misc.* 4605

1308-1312

Accounts of apostolic collector for England. Includes Ireland.

(*Fragment of a roll. Parchment, 8 $\frac{5}{8}$  x 3 $\frac{1}{2}$  inches. Left edge is slightly damaged. On the back is the name 'Testa.' Printed—from P.R.O. London transcript—in Lunt, loc. cit. Lunt then dated the document 'between 24 June and 29 September 1310' for the reasons set out in American Historical Review xviii, p. 49, n. 13. Later — according to a pencilled note of Mgr. Mercati—he preferred the date 1308-1312.*)

10. *Instr. Misc.* 516

Before or during 1311.

Petitions presented to the cardinals by the prelates at the council of Vienne concerning the 'gravamina' done to churches, ecclesiastics and morals, with frequent reference to those of the Irish church.

(*Fascicle of 8 ff., the last being blank. Paper, 12 $\frac{1}{2}$  x 8 $\frac{1}{2}$  inches. Margins frayed.*)

11. *Instr. Misc.* 1830

25 June 1350

William, bishop of Winchester, informs the pope that John, elect of Dublin, has received the pallium from him and taken the oath of fidelity. Notary, Nicholas de Kaerwent, of Llandaff diocese.

(*Original, per publicum instrumentum. Parchment, 13 $\frac{1}{4}$  x 14 inches.*)

12. *Instr. Misc.* 1881

22 October 1351

Procurator of John, archbishop of Dublin, for three-yearly 'ad limina' visits and certain other matters. Notary, John atte Hayes, of Exeter diocese.

(*Original, without the archbishop's seal. Parchment, 13 $\frac{1}{4}$  x 20 inches. Torn on the fold in two places.*)

13. *Instr. Misc.* 4743 1361-1368  
Names of papal collectors in France . . . England, Scotland . . .  
(*Parchment*,  $8\frac{3}{4} \times 5$  inches.)
14. *Instr. Misc.* 2344 24 February 1364  
Procuration of Richard, abbot of Cistercian monastery of Tracton, in Cork diocese, for payment of common and other services to the Pope and the college of Cardinals. Notary, Odo Ohogayn, of Cashel diocese.  
(*Original. Parchment*,  $14\frac{1}{2} \times 9\frac{3}{4}$  inches.)
15. *Instr. Misc.* 2722 10 February 1373  
Gregory XI commands the bishop of Ross to send him the names of the preceptories or houses of the Hospital of St. John of Jerusalem in that city and diocese, and to report, within one month, on existing faculties for the reform of that order in spirituals and temporals. On the back : 'De Curia—Io. de Regis.'  
(*Original bull, without the seal, Parchment*,  $22\frac{1}{2} \times 17\frac{3}{4}$  inches.)
16. *Instr. Misc.* 5899 1632  
A series of apostolic letters of the night year of Urban VIII (1632). f. 3 : Title to ff. 3-21v, which were formerly ff. 264-290 of a register-volume : 'Urbani Papae VIII fasciculus Bullarum de anno 9<sup>o</sup> a fol. 264 ad fol. 310.' Former ff. 291-310 are either missing or blank.  
(1) ff. 3-5 : Bull providing priory of Killala, of the Canons Regular of St. Augustine, in Ardferd diocese, to Edmund Piers, priest, utr. iur. doctor and master of theology.  
(2) f. 6rv : Provision of deanery of Kilfenora to Andrew Lincova, iur. utr. doctor.  
(3) ff. 7-8 : Provision of Louth priory, of the Canons Regular of St. Augustine or of another order, in Armagh diocese, in commendam to Einerius Mathaeus, priest of that diocese.  
(4) ff. 9-10 : Provision of the Cistercian abbey of Bective, alias 'De Beatitudine,' to Antony Mageogheyan, priest of Meath diocese, who has received the habit of the order.  
(5) f. 11rv : Provision of prebends of Clonea, of Holycross Sradballi and of St. Brigid at Kilressenti, in Lismore diocese, to John Watson, priest of that diocese.  
(6) ff 12-17 : The monastery, or abbey, of the town of Newry ('Ninerensis' for 'Niuerensis'), of the Cistercian order and the diocese of Dromore, is provided to Peter Mabey, priest of Dromore.



- (7) f. 18 : Donald Macheonani, scholar or clerk of Down diocese is dispensed from illegitimacy so as to proceed to all sacred orders.
- (8) f. 19rv : Cormac Ferall, of Ardagh diocese, who has neither title of patrimony nor of ecclesiastical benefice, is permitted to proceed to all orders 'ad titulum missionis in Hibernia.'
- (9) f. 20rv : Gerald Offeral, layman of Ardagh diocese, is absolved from the impediment of bigamy so that he may be promoted to orders.
- (10) f. 21rv : Provision to James Malachlin, priest of Meath diocese, of the perpetual vicarship of the parish church of Killuckin in that diocese.

(*Fascicle of 22 ff. Paper,  $7\frac{3}{4}$  x  $10\frac{3}{4}$  inches.*)

17. *Instr. Misc. 4852* 9 February 1647

- (1) ff. 1-3 : Depositions of witnesses, at a hearing in the palace of Cardinal Ginetti, in favour of Fr. Hugh de Burgo, Franciscan of the strict observance, for the see of Kilmacduagh.
- (2) ff 5-8v : Depositions, at a hearing in the palace of Cardinal Pallotta, in favour of Fr. Antony Geoghegan, Franciscan of the strict observance, for the see of Clonmacnois. (Cluanen.)

(*Italian. Original. Paper, fascicle of 8 ff. (formerly numbered 39-45), 8 x  $10\frac{3}{4}$  inches.*)

18. *Instr. Misc. 5461* 1676

Information in favour of Fr. Francis (Gough) of Xeres, O. Min. Cap. and Irishman, whose pedigree had been verified by the Irish Franciscans of St. Isidore's, Rome, together with a decree of the Sacred Congregation of Bishops and Regulars, and the insignia of nobility, both on his father's side and his mother's, of the said Fr. Francis, who is a difinitor-general of his order and preacher to His Most Catholic Majesty. With four heraldic illustrations, the notary's authentication, and the Imprimatur of the Master of the Sacred Palace.

(*Original Paper fascicle of 9ff. (bound), with copy of authentication,  $8\frac{1}{2}$  x  $12\frac{1}{4}$  inches.*)

19. *Instr. Misc. 6591* 1753

Account of the conditions of Catholics in Ireland, with statistics for laity and clergy and a list of sees and bishops.

(*Eighteenth-century copy. Paper, 12 ff., 8 x 11 inches.*)

20. *Instr. Misc.* 5882

10 March 1779

Testimonies to the good character of the Rev. Joseph Dixon :  
f. 1 : letter of — Roussel, canon of Soissons, to M. Cahill,  
'Superieur du seminaire des Clercs Irlandois, rue du Cheval  
vert,' Paris. (Address on f. 4v.)

f. 2 : Testimonies of Ch. O'Neill,—Stafford and P. Keleher  
( 'principal' and 'proviseurs' of the 'College des Irlandois  
dit des Lombards' ; of Patrick Joseph, bishop of Meath ;  
and of M. Cahill

(*French. Original. Paper, 4 ff. Ff. 1 & 4, 6½ x 8½ inches ; ff.  
2 & 3, 7½ x 9 inches.*)

21. *Instr. Misc.* 5793

5 April 1805

Bull of Pius VII conferring deanery of Kildare on Rev. Patrick Dunn,  
in succession to the late William Lalor.

(*Original bull. Parchment, with the leaden seal, 17¾ x 25½ inches.*)

## ERRATA

(1) *On p. 44, after line 37, insert : Le facolta concessa a me, feria 5 die 8 Augusti 1669, furono ad septennium, e cominciano cosi : Facultates concessae a sanctissimo domino nostro domino Clemente divina providentia Papa nono, reverendo patri domino Oliverio archiepiscopo Armacano et primati regni Hiberniae. La supplico pure che se rinovino.*

(2) *In Archivium Hibernicum, xviii. 94, line 41, for 6485 read 6483.*

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fifty years. (*C.H.Ch.*)

7 *June*. On Sunday last [30] the Belfast first company, and Belfast Volunteers company, paraded in full dress and marched to Mass, where a sermon was preached by the Rev. Mr. O'Donnel, and a handsome collection was made to aid in defraying the expense of erecting the new Mass-house. Great numbers of the other Protestant inhabitants also attended. (*H.J.*)

10 *June*. Cork. Died yesterday on Hamonds march, Mrs. J'Ans, aged 90, one of the sisterhood of the order of Carmelites. She had been near 60 years entirely devoted to training females in the path of virtue, morality, mental and personal accomplishments, which she performed with such attention as make her memory revered by all who knew her. (*C. H. Ch.*)

12 *June*. Died at Strabane, the Rev. Edmund Kelly, late curate of the parish of Langfield. (*D.E.P.*)

15 *June*. Died in Cork, the Rev. Mr. Connor. (*D.E.P.*)

16 *June*. Died at Ennis, the Rev. Mr. Kelly, a clergyman of the Church of Rome. (*H.J.*)

28 *June*. On Friday last, [15] several gentlemen, accompanied by the Rev. Mr. Lynch, the Roman Catholic clergyman of this city [Derry], solicited subscriptions from the inhabitants, for the purpose of building a chapel, or place of divine worship for the Roman Catholics—when, in the course of a few hours they got subscriptions to the amount of about 500 guineas. At the head of the respectable list appears that illustrious friend to the civil and religious rights of all mankind, the Bishop of Derry—who gives £200, the corporation £50<sup>1</sup> (*H.J.*)

1 *July*. What can reflect so much upon the enlightened Catholics of Dublin, as the shameful situation of their places of public worship? Upon a Sunday or festival, 'tis shocking to humanity to observe the swarms of wretches, who for the day, *assume* the garb and profession of beggary, and occupy all the avenues leading to their houses of

<sup>1</sup> A notice in *D.E.P.* 22. 4. 1783 headed 'L: Derry Roman Catholics' and signed 'John Lynch, Parish Priest of L: Derry' states: Whereas the gentlemen of the Corporation of the City of L: Derry in Common Council assembled, on the 7th day of April, 1783, actuated by principles of humanity and benevolence peculiar to themselves, having taken into consideration the uncommon hardships that their Roman Catholic Neighbours have laboured under for a long series of years, by being exposed to the inclemency of the weather during the time of public worship, and having unanimously, and most generously, resolved to grant a sum not less than 50 l. sterl. for the purpose of erecting a Chapel for their use, We the Roman Catholics of L: Derry, do think ourselves called upon to testify in the most public manner, the deep sense of gratitude that we are impressed with, and that we should ever entertain, for so humane and liberal a donation, which we deem to be the more laudable in itself, and the more honourable to the Corporation of the city of L: Derry, as it was unsolicited on our part.

prayer—these impostors in hundreds, nay thousands, fill the streets and lanes adjoining Lazor's-hill, Stephen's-street, Adam and Eve, Bridge-street, Mary's-lane, &c. &c. Is there not something exceedingly shocking to a humane mind, preparing to offer up the effusions of a grateful heart to the Father of all Mercies—to be compelled to force their way through a herd of beings that disgrace humanity, blaspheming, cursing, and fighting? The many respectable gentlemen who belong to the different Chapels, should take immediate and vigorous measures to check an evil so indecent, and so highly injurious to religion. (*D.E.P.*)

1 *Sept.* Sunday morning [29] the Rev. Mr. Toole, the parish priest of Lucan, returning there from Palmerstown, after celebrating Mass, was attacked and robbed of two guineas and his watch, by a single footpad, genteely dressed; some people on the road having got the alarm, pursued and took the villain, who is lodged in the county jail. (*H.J.*)

9 *Sept.* [To the Printer of the Limerick Journal] Having with pleasure and attention viewed Mr. Collopy's picture of the Crucifixion, in the Chapel of St. John, [Limerick] and believing a description of it may be useful to some. . . . This picture, inclosed in a superb burnished frame of exquisite workmanship, Irish manufacture, equal to any in that line of foreign importation, contains five figures as large as life, the principal is Christ on the cross, the others are the Virgin Mary, St. John . . . Mary Magdalen and Mary Cleophas [long description]. This is the second picture in sacred history with which Mr. Collopy has ornamented Limerick, his native city. (*C.H.Ch.*)

10 *Sept.* Comparative numbers of the Protestants and Roman Catholics of this kingdom, as taken from the best authority at the distance of forty-five years.

In the year 1731, there were		
	Protestants	Papists
In Connaught	21,604	221,780
In Leinster	203,087	447,916
In Munster	115,130	482,044
In Ulster	360,632	158,028
	<hr/>	<hr/>
Protestants	700,453	1,309,768
Papists	1,309,768	
	<hr/>	
Total in 1731	2,010,221	



	In the year 1776	
In Connaught	28,552	344,294
In Leinster	194,670	553,413
In Munster	77,915	495,164
In Ulster	377,978	278,607
	<hr/>	
Protestants	682,815	1,671,478
Papists	1,671,478	
	<hr/>	
Total	2,353,563	

By which it is evident, that the number of Roman Catholics in the kingdom of Ireland does not amount to two and a half to one Protesant. (*H.J.*)

2 Oct. Died, in Cook-street, after a tedious illness, the Rev. Dr. Austin ; his death is much regretted by all ranks of people, but particularly by the poor, as he was a husband to the distressed widows, and a father to the helpless orphans. (*D.E.P.*)

19 Oct. Died on Summer-hill, in the 74th year of her age, Mrs. Mary Curry, relict of the late Doctor John Curry. (*D.E.P.*)

27 Oct. Waterford. Last Sunday morning during divine service at the big chapel, the poor box was feloniously taken away by some persons unknown. It contained cash to a considerable amount, being a collection for the organist. The box was found yesterday morning (deprived of its contents) near Hennessy's yard. (*F.L.J.*)

27. Died in Meeting-house lane, Cork, Mrs. Fitzgerald, one of the ladies of the Carmelite convent. (*F.L.J.*)

1 Dec. Belfast. November 26. The following is one of the many instances of the right honourable the Earl of Bristol's unlimited generosity.<sup>1</sup> On his way lately from Downpatrick to Castleward

<sup>1</sup> See the notice 'To the Printer' in *D.E.P.*, 30. 8. 1783. Sir, As great and signal acts of humanity that are worthy of every man's imitation, and that cannot but yield secret pleasure and satisfaction to every generous mind, cannot be made too public for the honour and edification of mankind, We the Roman Catholics of the city and suburbs of Londonderry, in order to testify the deep sense of gratitude that we are impressed with towards our noble and generous Benefactor, request that you may insert the following lines in your useful paper. The Right Hon. Frederick Earl of Bristol, Lord Bishop of Derry, whose extensive benevolence knows no disinclination of persons or professions, whose large fortune in the hands of so liberal a dispenser is become in some measure the estate of the public, whose rooted hatred against every kind of oppression, and whose tender feelings for the distress of his fellow creatures, will not permit him to look on that day as fortunate on which he has not rescued some of his fellow citizens from misery, or rendered some of his fellow subjects happy, has generously subscribed the sum of two hundred pounds sterling for the purpose of erecting a house of public worship for the Roman Catholic inhabitants of the city and suburbs of Londonderry aforesaid. O ye sons of Hibernia ! from so rare an example learn mutual benevolence, and not look on each other as adverse parties hereafter. John Lynch, P.P. of Derry.

through the parish of Saul, his lordship observed unroofed walls, which excited his curiosity to enquire what they were erected for? —being informed they were designed for a romish chapel, but that the indigence of the people prevented its further advancement, his lordship immediately repaired to the priest's place of abode, and laying aside the pomp of greatness, entered his humble cabin and presented him with the sum of ten guineas to enable him to prosecute the work. (*F.L.J.*)

1785

13 *Jan.* Died in Boyle, in the county Roscommon, the Rev. Mr. Francis Kelly. (*F.J.*)

13 *Jan.* A few nights ago some undetected ruffians got into Meath street and Mary's-lane chapels and stole the chalices, vestments etc. (*F.J.*)

20 *Jan.* Died in James's street, the Rev. Mr. Butler, many years officiating priest in that parish. (*F.J.*)

22 *Feb.* The following was read on Sunday in all the Catholic chapels in this city.

On account of the high prices and scarcity of fasting fare, leave is given in this diocese from this day, to Palm Sunday, both days included, to eat flesh meat and eggs, once a day, at the usual meals, on Sundays, Mondays, Tuesdays and Thursdays; in all other respects, the fast is strictly to be observed as commanded by the Church. We recommend it most earnestly to all heads of families to boil their meat, that this indulgence may be rendered as beneficial to the poor as possible. We also entreat you to be particularly mindful of the poor boxes, during this holy time, that the gentlemen whose duty it is to visit our helpless fellow creatures, whom the bed of sickness hinders from making personal application to you, may be enabled to succour and preserve them, by your means from falling melancholy victims to penury and want. Thus by your alms deeds, you will in a great measure satisfy for the present dispensation, and draw on yourselves the blessings of the poor, in this life, and the eternal blessings of heaven in the life to come. (*F.D.J.*)

10 *March.* Last week the parish chapel of Glynsk in the county of Galway, was burned to the ground, occasioned by the omission of a man who kept a school there, and, on giving leave for the day, left a fire unextinguished, which communicating with some adjoining combustibles, immediately consumed the whole building—no prevention being to be had, as the flames broke out at the dead of night,

and the chapel was a considerable distance from any inhabited place. (*F.D.J.*)

12 *March*. Died in Meath street, the reverend Mr. Grace, one of the curates of St. Catherine's, (*F.L.J.*)

12 *March*. Limerick, March 7. Saturday last our assizes ended in this city . . . . Patrick M'Auliffe, [sentenced] for stealing the communion cloth and surplice out of St. John's church, to be publicly whipt, on Saturday the 12th instant, and the first Saturday in May and to be imprisoned for two years. (*F.L.J.*)

12 *April*. Wednesday se'nnight [29] a terrible fire broke out in the house of the Rev. Mr O'Shaghnessy, at Mugallane, county Clare, which in less than an hour reduced it to ashes, and every article therein. The Rev. Doctor M'Mahon, titular Bishop of Killaloe, Mr. O'Shaghnessy, and another gentleman, narrowly escaped with life, and so precipitate was their retreat, as to leave behind them their wearing apparel and gold watches, all which were consumed in the general conflagration. (*F.J.*)

19 *April*. Died at Cross street, Cork, the Rev. Patk. Purcell, order of St. Francis. (*H.Ch.*)

16 *May*. Friday evening [13], the Rev. James M'Mahon, parish priest of Ballynora, riding in company with another gentleman from Kinsale, his horse took fright, threw him off, by which he received so much hurt that he died the next day. (*C.H.Ch.*)

21 *May*. Died in Francis street, the Rev. Mr. Kelly, sincerely regretted. (*F.J.*)

21 *May*. Died, the Rev. Thomas Hayes,<sup>1</sup> priest of the parishes of Dunohill and Annacarty near Tipperary. (*F.L.J.*)

30 *May*. Died at Naas . . . in an advanced age, the Rev. John Nowlan, a gentleman of the most respectable character. (*F.J.*)

23 *June*. Died in Mallow-lane, Corke, the Rev. Mr. Cunningham, a clergyman of the Church of Rome. (*F.J.*)

28 *July*. Died, the 23d instant, at Portrieve's Town, Co. Dublin, in the 73d year of his age Mr. James Troy,<sup>2</sup> universally regretted, particularly by the poor of that neighbourhood, to whom he was a constant and liberal benefactor. (*F.D.J.*)

30 *Aug*. Died in Tuam, on the 19th inst. in the 87th year of his age, the Rev. Dr. Marcus Skerrett,<sup>3</sup> titular Archbishop of said town. (*D.E.P.*)

6 *Sept*. Tuam, Aug. 25. Last Monday the remains of the late

<sup>1</sup> Cf. *Arch.*, *Hib.* i. 76.

<sup>2</sup> Presumably the father of Dr. Troy, bishop of Ossory.

<sup>3</sup> See his will, *Arch. Hib.*, ii. 221-2. Cf. *Arch. Hib.*, xvi. 98.

Doctor Skerret, were carried in funeral procession from the chapel to the church of St. Jarlath in this town, where they were interred with that solemnity which true religion alone can inspire and departed merit demands as its just tribute. (*F.J.*)

22 *Sept.* Carlow, 17 *Sept.* So great is the assiduity of the conductors of the Roman Catholic college building near this town, under the direction of Drs. Keeffe and Delany, that the workmen are employed on the fourth, or attic story, and it is expected that they will have the shell of that great building complete in a few weeks. (*F.J.*)

29 *Sept.* On Tuesday evening last, between six or seven o'clock, as the Rev. Mr. John Flood was returning from Finglas, where he had dined, to his house in Barberstown, he was attacked at the mile store, near the Pier of Dubber, by a highwayman, armed with a large pistol, who took hold of his horse by the bridle, and demanded his money. Which, not being complied with, the villain immediately fired the pistol, and wounded Mr. Flood very severely in the belly, on which his horse took fright and ran a-head, by which he escaped being robbed, and now lies at Finglas very ill, under the care of a surgeon, who thinks, however, providentially, that his wound is not mortal. (*F.J.*)

3 *Oct.* The preventing Roman Catholics from becoming Professors of the College of Physicians, that is upon the point of being established in this kingdom, is indeed, a most ill-judged, illiberal, and impolitic matter; many gentlemen of that profession, that have studied abroad, in this particular line of science, have upon their return to their native country, been deemed persons of the most consummate skill and judgement; in France, and other countries, abilities alone are the test of qualification, and Protestants have been frequently known to hold the highest places of employment. Mr. Neckar, a Calvinist, was lately chief Financier in a neighbouring nation (a place tantamount to that of Prime Minister in Britain) and a Marshal Saxe had been chief Commander of all their armies; but what need of single instances, when such an infinite variety might be adduced to point out the absurdity of such illiberal policy among us. (*Volunteer Jour.*)

4 *Oct.* Thursday evening last, as the Rev. Mr. Maguire,<sup>1</sup> parish priest of Clondalkin, was returning home across Fox-and-geese common, he was stopped by three footpads, who robbed him of his watch and snuff-box. One of them shaking his pocket, in which was some half pence, swore he was a farmer, but Mr. Maguire assuring

<sup>1</sup> Cf. *Arch. Hib.*, i. 58.



him of his real avocation in life, they returned him his watch and snuff-box, and asked his blessing. When he replied God mend you, I cannot give you my blessing, on which they ran off. (*F.J.*)

5 Nov. Died, the Rev. Mr. Moran, one of the priests belonging to the parish of St. James's, and late parish priest of Baldoyle. (*F.J.*)

15 Nov. Died at Rathmoline, in the county of Meath, the Rev. Simon Strong.<sup>1</sup> (*F.J.*)

17 Dec. It is a proof of the spirit of moderation which exists on the score of religion at present, that two respectable clergymen of the established church attended on Sunday evening at the charity sermon preached at Adam and Eve chapel, and contributed their benevolence on the occasion. (*F.L.J.*)

20 Dec. Cork Dec. 12. Sunday se'nnight, at night about 12 o'clock a few of those deluded wretches called White Boys, came to a gentleman's house at Ballyshoneen, having information that the parish priest lay there that night, and on being threatened from within, that they were prepared with fire arms, they thought proper to decamp; but they only went for a reinforcement of their misguided companions, when they came in a large body, and desired the door to be opened, upon which the clergyman opened the window to know their business, which was to warn him, on pain of death, not to take more at any marriage than 5s. 5d. and 1s. 7½d at Christenings. Some night last week three fat cows, the property of the Rev. Simon Davis [parson] of Magoumney, had their tails cutt off close to the rump, by some nefarious White Boys, after which they nailed them to the chapel door of that parish. The cows are so much injured that they must be killed. (*F.D.J.*)

20 Dec. Whatever violent and prejudiced men may say, it would surely be for the advantage of Ireland to admit the Roman Catholicks to serve in our army, to be educated in our schools and universities, to enter into the learned professions, and to intermarry with Protestants. If it be true that those of that profession form more than a majority of our people, restraints upon them are fetters upon the bulk and body of the community. These prejudices are now done away with in many other kingdoms, while they still exist in this island — the light of truth shining on other countries, but has not yet illuminated Ireland. (*F.D.J.*)

22 Dec. Sunday evening last, a most excellent charity sermon was preached in Lazer's-hill chapel when a collection was made amounting to 38l. 10s. Some of the most respectable Protestant parishioners attended on the occasion—a happy instance of that

<sup>1</sup> *V. supra*, p. 186.

general philanthropy and general liberality of disposition that now so fortunately pervades all descriptions of men in this kingdom. (*F.D.J.*)

1786

3 *Jan.* Tralee, Dec. 21. We hear these infatuated people (White Boys) are likewise commenced their lawless outrages in the neighbourhood of Castle Island, where they posted a notice on the chapel door, last Saturday night, purporting that there were no more tythes to be paid in future ; and also threatening destruction to those who refused paying sixpence halfpenny per day to labourers. (*D.E.P.*)

17 *Jan.* Died in James's street, the Rev. Mr. Fay,<sup>1</sup> parish priest of that place. (*D.E.P.*)

*Jan.* Died in the 13th year of his age, the right hon. Pierce Edmond, Lord Baron of Dunboyne. By his death the title and estate devolve to his uncle the hon. and rev. Doctor Butler, Roman Catholic Bishop of Cork, now Lord Dunboyne. (*E.M.*)

9 *Feb.* Died, Mr. James Hallion of Adam and Eve chapel. (*D.E.P.*)

18 *March.* Died at Borrisoleigh, co. Tipperary, the Rev. William Neilan, parish priest of Coolepagh and Kilcoleman. (*D.E.P.*)

30 *March.* Last Saturday night, [25] from one o'clock to three o'clock on Sunday morning, a great number of White-Boys assembled in the parish of Ballymartle, entered several houses from which they took fire-arms and horses, and obliged many to swear that they would administer oaths the next day to the different parishioners not to pay more tythes than 4/- for potatoes, wheat and barley 1/6, oats and meadow 1/- per acre, and their usual stipend to the Romish clergy for marriages etc. And on Sunday morning two notices to the same purpose were posted on the chapel gates of Ballymartle, and directions therein that the names of such as would not swear should be posted in Blarney for Captain Lightfoot's inspection, which were pulled down by a young gentleman. (*H.Ch.*)

3 *April.* Cork. John Mahony, otherwise Captain Fearnought, was capitally convicted for breaking into the house of the Reverend Mr. M'Namara, and stealing thereout 20 l. in money on the night of the 24 February. (*H.M.*)

6 *April.* Cork. March 27. We hear that such of the disturbances in this county, as have taken their rise from the exaction &c. charged to the parish priests are likely to subside very soon, and such causes

<sup>1</sup> Cf. *Arch. Hib.*, i. 63.

of complaint effectually prevented in future in this county. For this purpose the titular bishops of Cork and Cloyne are, it is said, determined to institute a most impartial and strict inquiry into the conduct of each parish priest in the respective dioceses ; in such parishes where the people have declared their discontents, in order to redress them, and in the parishes where they have not yet murmured openly, to prevent their doing so hereafter. We also hear, that the titular Bishop of Cloyne has already commissioned three of the regular clergy of this city to this effect, and such of the parish priests in this city and county as will be found to have acted so as to have made their parishioners justly discontented with their conduct, will be removed and others appointed to succeed them, who may merit a return of the affections and confidence of the people.<sup>1</sup> (*D.E.P.*)

12 *April*. When the University is left open for the reception of the youth of the Roman Catholic persuasion, we may very naturally expect the very best consequences to result from such a very judicious consideration.<sup>2</sup> A generous emulation will be excited in the students to endeavour to excel each other in the different branches of useful and ornamental learning ; large sums of money will be kept in the kingdom, nor will prejudices in favour of foreign laws and manners be imbibed as must have been hitherto the case. It must be also admitted, that when boys are sent abroad, and have no opportunity of improving themselves for a series of years in the study of that language in which they must afterwards preach, and exhort their congregations, that there must be a defect in this very material circumstance, which evil would be entirely obviated in future by such a regulation as is said to be intended the ensuing session of Parliament. There are indeed several gentlemen in this sacred profession, whose elocution and writings are most justly admired, notwithstanding the disadvantages they labour under in this particular respect, as the pen of an O'Leary, and the flowing and persuasive oratory of a Fleming (independent of numerous others) can sufficiently testify. (*Vol. Jour.*)

15 *April*. Died at Lismore, Co. Waterford, the Rev. John Power. (*D.E.P.*)

<sup>1</sup> See Renehan, *Collections* . . . , pp. 346-8.

<sup>2</sup> The report was somewhat premature. Cf. Denys Scully, *A Statement of the Penal laws*, pp. 273-4. 'Until 1793, the Catholics were not admissible to Trinity College, in Dublin—even as humble students, unambitious of academical emolument or promotion. In that year, however, it was enacted that Catholics might take any of the degrees usually conferred there : and it is understood, that the Collegiate statutes, or Bye-laws, have been since somewhat modified by the board—so as to dispense Catholic students from attendance at the service and ceremonies of the established church.'

26 *April*. The following paper was on Sunday read from the altars of all the Roman Catholic Chapels throughout Dublin, at the conclusion of each Mass ; As a collection is shortly to be made throughout this city for the support of the House of Industry ; and as numbers of our people are relieved there, both in their spiritual and temporal wants, it is earnestly recommended to you to contribute as cheerfully as possible towards the maintenance of so useful a charity. (*Vol. Jour.*)

13 *May*. The inhabitants of Donnybrook along with the chapel they have built, have provided a house for their clergy . . . (*D.E.P.*)

20 *May*. Died in Nicholas-street, the Rev. Mr. Hausty,<sup>1</sup> a clergyman of the most exemplary piety, belonging to Rosemary-lane chapel. (*F.J.*)

30 *May*. Last Friday the Right Honourable Lord Dunboyne, who is also titular Bishop of Cork, took the oaths of allegiance in his Majesty's court of king's bench, as prescribed . . . (*F.J.*)

24 *June*. Extract from letter from Cork : the titular Archbishop and Bishops of Munster have been there some days past at Cork, to settle and determine on the different sums they are to get from the parishioners of their persuasion,<sup>2</sup> as there is as great a clamour raised against their own ecclesiastics, as about the articles of tythes. The following are the dues which they have sworn to pay their own priests and established clergy.

Priests Rates

	<i>s — d</i>
Marriage	5 — 0
Baptizing	1 — 7½
At Christmas and Easter	1 — 1 and no more
Masses for the dead	2 — 8½ to the parish priest
And to every strange priest	1 — 1

No entertainment for them in future, neither are they to be assisted in drawing or cutting their turf, but must pay like any other man. (*D.E.P.*)

29 *June*. Died at Dromore, the Rev. Mr. Greenon. (*D.E.P.*)

5 *July*. On Sunday morning last, public notice was given near the Romish chapel of Mallow that the White Boys of that parish would appear by order of Captain Right, early next morning at Blarney, soon after which, notice was sent to the several inhabitants of the town of Mallow, requiring their horses to be ready prepared

<sup>1</sup> Cf. *Arch. Hib.*, i. 63.

<sup>2</sup> For rates fixed by Dr. Troy for the diocese of Ossory, see Carrigan, *The history . . . of the diocese of Ossory*, i. 193-4.



at whatever hour of the night they should be demanded, and many of them were called for by the White Boys and carried off early that night. About the hour of twelve, a number of them supposed to be about one hundred attacked the house of the reverend William King, rector of said parish. . . . (*F.L.J.*)

6 July. Died at Loughrea, the Rev. Dr. Andrew Donnellan, titular bishop of Clonfert. (*D.E.P.*)

8 July. The following are the regulations the Roman Catholic prelates of this province have formed to quiet the various disturbances that have for this some time past subsisted among the lower class of people. We, the Roman Catholic prelates of the province of Munster, deeply impressed with a sense of the alarming disturbances that at this time unhappily prevail among some of the lower class of our communion, in parts of this province, and desirous to contribute with our best endeavours to restore and preserve peace and good order, as well as to discharge what we consider to be our duty to the public, have unanimously agreed to the following regulations : First : as it appears to us that two clergymen of our communion in the neighbourhood where these disturbances seem principally to prevail have become particularly obnoxious in their respective parishes, we think it absolutely advisable, for the good of religion, and for the public tranquillity, that these reverend gentlemen, however innocent they may be of the charges laid on them, do, of themselves, freely resign their parishes into the hands of their prelates ; and we most earnestly recommend to them that they forthwith adopt this salutary and prudent measure.

Secondly : Though we have been always attentive to enquire into the abuses that might have crept into any of the parishes of our respective dioceses, on the points which at present seem to make the subject of complaint of some of our people against their pastors ; and though we have endeavoured to remedy such abuses wherever we found traces of them, yet it is our determination on our return to our dioceses to enquire still more narrowly into these matters, and to redress, as far as can depend on us, as well as to prevent for the future whatever we may find to be blameable.

Thirdly : We wish it to be understood and we hope it is by our clergy, how injurious it must be to religion, how unbecoming their sacred ministry, how disgraceful to their characters, that they could be justly charged with odious extortion, or even with a rigorous exaction in the collection of their dues ! They cannot but consider it with us, as indispensably incumbent on them, never to bargain mercenarily for their dues, nor even to withhold from the people the

Sacraments, on pretence of their dues not being paid them.

Fourthly : As the present disturbances are reported to have originated, in some measure, from a dissatisfaction in the poorer people of our communion at the dues to be paid by them, particularly the marriage fees to their pastors, and what is given when their banns are not published, we have employed on these heads of complaints our serious attention ; and with regard to the latter, every pretext of complaint seems to be obviated, by its being the fixed resolution of the prelates of this province that not more than a crown be demanded when banns are not dispensed with ; besides, that the burden even of so much may at all times be easily avoided, as it is to be wished it may, by the publication of the banns ; and as after a diligent inquiry into the former, we find that the highest fee permitted to be demanded for a marriage does not, any where in this province, exceed three half crowns, which we are convinced cannot, in reason, at this day be complained of, yet where it may be inexpedient to demand even so much, we will recommend, and we will insist upon it, that so much will not be demanded by our clergy. The other dues allowed of, seem to us to be equally moderate. They will be found upon investigation, by every one of candour and discernment, to afford now but a bare and scanty subsistence to the clergy, as the value of money has been considerably diminished, and the price of the necessities of life gradually enhanced. Unexceptional however as these dues must appear, if any clergyman in this province should unrelentingly exact them from those who may not be well able to pay them, upon information thereof being properly stated to his Bishop, or to those entrusted by the Bishop with his power (and it is most earnestly requested by us, that no well-founded information of the sort be at any time withheld) such clergyman shall be sure to meet with the severest animadversion from his prelate, and the evil shall certainly be exemplary redressed. Fifthly : We cannot but signify our decided disapprobation of a practice—charged, we would wish to hope without foundation, on some parish priests, in this province, of putting their parishioners to expences, oppressive and unseemly by the entertainments provided at stations of confession, at weddings, christenings, or funerals. It were to be wished that the clergy on these occasions were, invariably to partake of no other entertainment than moderately to breakfast, when to do so would be necessary, and that they do partake of no other entertainment, shall be earnestly recommended to them by us ; but as it may happen at times, that they could not, without giving offence, decline the hospitality of their parishioners.

Whenever this may happen we will exhort our clergy, and we will expect, that they shall strictly abide by what we will thus exhort them to—not alone, that they never meanly obtrude themselves uninvited by their parishioners—never tyrannically force from them, as a matter of right, what can proceed only from their benevolence, but also, so far from desiring, or permitting them, to furnish out expensive entertainments, and always content themselves with such frugal fare, as their parishioners will chearfully, and can without burden to themselves provide.

Sixthly : We have, and not without the utmost indignation and horror, heard it charged on some parish priests in this province that they made it a practice, notwithstanding our repeated and earnest directions to the contrary, occasionally to vent their vindictive resentment against the poor people, by pouring forth from the altar the most shocking curses and imprecations upon them. This appears to us to be so detestable, so dissonant to the mild spirit of the gospel, as well as the meek example of our Divine Redeemer, that we can scarce bring ourselves to believe any clergyman capable of being guilty of it ! And whilst we thus express our every abhorrence of it, it is our resolution to punish in the most exemplary manner, in our power, the unhappy clergymen who may have transgressed on this head ; and we will also exert our most zealous endeavours to prevent for the future so shameful a profanation.

Seventhly : Whilst we thus resolve to do away at all times, on our parts, and as far as our influence can extend, every just cause of complaint, we think it our duty to admonish such of our people as may stand in need of admonition, that they cannot without manifest and great offence to Almighty God, nor without being wanting to what they owe to society, assume to redress themselves in real or imaginary grievances, by resorting to the measures of riotous, illegal meetings, or of attempting to bind themselves by oaths, rash and iniquitous to matters prejudicial to the public peace, injurious to individuals, and such as must be eventually ruinous to themselves, by drawing down on them the vengeance of Heaven, the just punishment of the laws and the resentment of those entrusted with the execution of them ; such oaths, heinously sinful in those who take them, and doubly criminal in those who obstinately persist in the resolution of observing them.

James Butler.<sup>1</sup> Dunboyne.<sup>2</sup> M. P. M'Mahon.<sup>3</sup> Mathew Mackenna.<sup>4</sup>  
Michael Egan.<sup>5</sup> F. Moylan.<sup>6</sup> Denis Conway.<sup>7</sup> (F.J.)

<sup>1</sup> Archbishop of Cashel. <sup>2</sup> Bishop of Cork. <sup>3</sup> Bishop of Killaloe. <sup>4</sup> Bishop of Cloyne. <sup>5</sup> Bishop of Waterford. <sup>6</sup> Bishop of Kerry. <sup>7</sup> Bishop of Limerick.

19 *July*. On Sunday May 21st the White Boys behaved in a most outrageous manner at Clonakilty; several gentlemen of influence and consequence in that part of the country, Protestants and Catholics, attended to stop their combination against the clergy, but were pelted with stones and obliged to retire to save their lives. The Popish priest was insulted in his chapel, endeavouring to exhort them to a peaceable behaviour, and another priest was knocked down off his horse as he was retiring from this ungovernable mob. On Sunday 11 June, when the manifesto was read at the Popish chapel at Ross, the parish priest who is a man held in the highest estimation by the people of that communion, endeavoured by every means to dissuade his congregation from joining or giving any encouragement to these deluded people, but in vain; and he was obliged to betake himself to a place of safety. At Dromologue and Caharah, they have used the priests barbarously, and driven one of them out of the parish. At Bantry, the 29 June early in the morning, they broke open the house of the Popish priest of Creagh and Tullagh, a very worthy man who had been very zealous to keep his flock from entering into those combinations. They brought him out naked in the midst of wind and rain, and after using him very ill they made him swear. On July 2d he preached against them, and warning his congregation against taking unlawful oaths. The White Boys' swearing book, as it is called, was thrown down for the purpose to swear by; he took it up and destroyed it. They vowed vengeance against him, and at eleven at night he was forced to fly to the house of Archdeacon Tisdall whose house the White Boys threatened to visit that night; but he having a number of friends with him, well armed, together with a large quantity of arms and ammunition, and having barricaded the house in the best manner it would admit they did not attack it. They sat up till four in the morning expecting the enemy every minute; but the White Boys had information of his strength and did not appear. When this account came away he was harrassed to death with fatigue, having had no rest nor time to take off his cloaths for six days and nights. He had applied for some military to protect him and was in hopes of being relieved. July 1st, they assembled in the parish of Aghedown and proceeded to the glebe house . . . They pursued the Popish priest who fled for refuge to a neighbour's house, and on not reaching him, broke his windows and doors and almost tore down his house. They demanded him from the person with whom he had taken refuge, and he was forced to fly to some other place for safety. (*F.L.J.*)

22 *July*. Died at Newbridge, co. Kildare, the Rev. William



O'Shaughnessy, parish priest of said place. (*D.E.P.*)

25 *July*. Tralee. July 17. The White Boys still persist in their meetings both by night and day ; no part of the country is free from them, except just in the neighbourhood of this town. They meet without any sort of offensive weapons, and merely, as they say, to redress oppressions of the poor, with regard to tythes, and the exactions, as they assert of the Romish clergy. We hear that yesterday an amazing number met at the chapel of Fieries, in Molahiff parish, at noon day, when all voluntarily bound themselves not to take tythes, not to pay fees to their own clergy, but at such rates as they laid down for that purpose. (*D.E.P.*)

1 *Aug*. Tralee. July 24. Yesterday upwards of one thousand of those infatuated people called Right Boys, assembled at the chapel of Castlemain, and after turning out the women, swore every man in the chapel not to give more tythes this year than certain sums by them resolved upon. They otherwise behaved very peaceably. (*D.E.P.*)

1 *Aug*. The following resolutions were unanimously agreed to at a very numerous and respectable meeting of the delegates of the Munster peasantry, held on the 1st July, 1786 and signed by Wm O'Driscoll, Secretary General to the Munster peasantry . . . . Resolved that by the common rights of mankind, the aggrieved are warranted to seek for redress. Resolved, that our grievances are daily accumulating through the avarice of the priesthood and intolerable exactions of the tythe-farmers, to the decrease of agriculture and population . . . Resolved, that the fickleness of the multitude makes it necessary, for all and each of us, to swear voluntarily not to pay priest or proctor more than as follows :

	s	d		s	d
Potatoes, 1st crop	6	.. 0	Baptism	1	.. 6
ditto 2d	4	.. 0	Each family		
Wheat	4	.. 0	confession	1	.. 0
Barley	4	.. 0	Par. priests		
Oats	3	.. 0	funeral Mass	1	.. 0
Meadowing	2	.. 8½	Any other	1	.. 0
Marriage	5	.. 0	Extreme		
			Unction	1	.. 0

(*D.E.P.*)

5 *Aug*. Clonmel, July 27. On Wednesday and Thursday last, the Rev. Dr. Butler of Thurles, visited the parishes of Hollycross and Muckarky, and convened the parishioners, for the purpose of exhorting them against joining in the unhappy risings of the White

Boys, or taking the oaths administered by them. Those of the parishes who met on the occasion pledged themselves to each other to exert their endeavours for carrying his laudable admonition into execution. Having prepared for that purpose, when they heard the meeting of that day had been fixed on for swearing the parishioners to be loyal to them, and supporting their regulations, Mr. John Mannin of Shanbally, with his friends and assistants, proceeded to their rendezvous at five o'clock in the morning, but they proposed to him to take the oaths which they were then administering to a vast concourse of people, whom they had collected together on the occasion, to the number of 1000 at least. Mr. Mannin, knowing many of them, addressed them in the mildest manner in his power, and exhorted them to desist from their illegal proceeding, notwithstanding which they persisted in swearing the people, and told him he should also swear, which when he refused, they fired on him and threw several stones at him and the people with him, and immediately surrounded and disarmed them . . . (*D.E.P.*)

15 Aug. Kilkenny, Aug. 8. On Sunday last, several hundreds of the misguided people called Rightboys, assembled at the chapel of Owing, near Carrick, in order to swear the congregation to pay but certain rates for their tythes; when they were surprised by Richard Cox, of Castletown, Esq.; and a party of the 14th light dragoons from Carrick, who apprehended the two principal ring-leaders, Patrick Walsh and Edward Reilly, who committed them to our own county gaol. (*D.E.P.*)

19 Aug. Kilkenny. Aug. 15. Yesterday the following exhortation was read from the altars of the different chapels in this city, after each Mass.

Dear Brethren,

We think it incumbent on us at this time past, when the contagion of a most scandalous, and unprecedented combination has spread rapidly from distant parts of the kingdom to this county and diocese, to declare, as we do hereby, in the name of God, and the Catholic Church, that the oath administered by the wrong-headed and misguided wretches who call themselves Right Boys, is contrary to the commandment of Almighty God, the canons of our holy Church, and laws of the land, and of course, is not only illegal, but wicked and abominable. We have repeatedly explained this doctrine of the Church concerning combination oaths in general, and declared they cannot be justified on any pretext whatever. If they think themselves aggrieved they ought to remonstrate to their superiors, whose inclination as well as duty it is to hear them

patiently, and relieve them effectually, in case their complaints are well grounded. But if, instead, of applying to the justice and humanity of their rulers, they shall obstinately persevere in their fruitless endeavours to intimidate them, by tumultuous meetings, by tendering unjust oaths, and other unlawful proceedings, they may be assured, that, in place of obtaining redress, they will experience the indignation of Heaven, the censures of the Church and the extreme rigour of violated laws. Such weak, deluded or wicked persons of our communion as have entered into this execrable combination, have sinned by taking it forcibly or freely, will sin still more heinously by observing it. This is the invariable doctrine of the Church. This has been our constant language, whenever a spirit of combination prevailed amongst the White-Boys, tradesmen, or any other class of our people. We conjure you most earnestly to desist from disturbing the public peace, and scandalising your holy religion and her ministers, by despising their admonitions ; which, if duly attended to will promote the good of society in general, and the particular happiness of every one among you in this and the next life, which are the constant objects of our fervent wishes and prayers.

John Troy. (*D.E.P.*)

26 Aug. Tralee, Aug. 21. The Right Boys still continue their outrages so disgraceful to civilization ; for a few nights ago, a number of these people assembled about the house of the Rev. Mr. O'Sullivan, a Roman Catholic clergyman, and after breaking the windows, fired several shots into the room wherein the gentleman slept, but providentially without doing him any mischief. The only cause assigned for their daring violence was, that the gentleman had been warm and frequent in his admonitions to his flock. On Friday morning last, between eight and nine o'clock, as the Rev. Mr. Cahill of this town, another clergyman of the Romish Church, was returning from an occasional act of duty, he was met near Rah church, by six men, one of whom laid hold of his bridle and asked, if he had not lately, contrary to Captain Right's rules, received a crown for a licence to marry a couple ; he answered, that he believed he had ; he was then ordered to deliver the money, which he said he had not in his power, upon which the fellow, presenting a pistol, swore he would instantly blow his brains out if he did not give him the crown. Mr. Cahill, having a weighty whip in his hand, with the greatest resolution knocked the fellow down, and putting spurs to his horse, escaped unhurt, though two or three pistols were discharged after him by the two other villains. Mr. Cahill unfortunately does not know any of the party. (*D.E.P.*)

26 Aug. Proceedings and regulations, as entered into by the Roman Catholic clergy of the county of Kerry, at their late meeting, dated, Killarney, August 12th 1786, and signed Francis Moylan.

Anxiously desirous to remove, as far as depends on us, every pretext whatever for tumultuous risings, which disturb the peace of the country, and subject such as may be concerned therein to the severe rigour of the laws, we deem it meet to inform the good people of our communion in this county, that conformable to the regulations made by the Roman Catholic prelates of this province, lately assembled in Cork, we have enjoined the rev. pastors of our jurisdiction at the general meeting, held at Tralee on the 9th and 10th instant, not to put their parishioners to the expense of making entertainments for them at stations of confessions, christenings, weddings, or funerals; nor even to partake of any such, unless, it may happen at times, they could not, without giving offence, decline the hospitality of their parishioners.

They are also enjoined, to avoid not only extortion, but even a rigorous exaction in the collection of their dues, and never to bargain mercenarily for them; and in particular, when called on to visit the sick, they are expressly ordered not to require any emolument, and if offered, not to accept of it, until after they perform the sacred functions of their ministry, and then to be content with whatever their people, in consideration of their trouble, may think convenient to offer them.

In regard to the established dues of this diocese, for the maintenance and subsistence of our clergy, though on investigation, they will be found somewhat less at present than what were formerly paid, at times when the value of money was much higher, and the necessities of life much cheaper, and that they will (were they even regularly paid, which really is not the case) I am confident, appear to every person of candour and discernment, to afford but a bare and scanty subsistence to the clergy; however, as they seem to be taken up as a matter of discontent by some of our people, we most earnestly wish, that a few honest men of good character among them, may be deputed to examine and discuss coolly, and with due temper, the nature and circumstances of these dues with us, in presence either of the hon. Members of the House of Commons, residing in this county, or of any three or more principal magistrates or gentlemen of the county; and if, on investigation, these dues, or any part thereof, should appear unreasonable, and not necessary for the adequate subsistence of the clergy, we shall most readily concur in making whatever reduction may be deemed expedient



and proper.

Whilst we thus endeavour to do away on our part, every pretext for discontent, the tender interest we must feel for both the temporal and eternal welfare of our beloved people, induces us to profit of this opportunity, once more to exhort them in the Lord, to be amenable to and show due reverence and respect for the laws of their country, not to provoke the resentment of their rulers, by violent outrages, and by tendering sinful oaths, in defiance of the laws ; but by a constitutional application to the legislature, through their representatives in Parliament, to merit the favour and protection of government, which unless prevented by illegal, tumultuous proceedings, is inclined to exert its influence to redress every real grievance they can justly complain of. (*D.E.P.*)

29 Aug. Tralee, Aug. 17. Last week a clergyman of the Church of Rome, at one of his stations near Killarney, was invited by a parishioner to partake of his scanty dinner, which kind invitation the priest thankfully declined, lest this poor hospitable man might incur the displeasure of those infatuated people, it being a breach of their resolutions to entertain the clergy ; but notwithstanding this precaution, a number of those men surrounded the house of the farmer on the same night, and swore him to go through the different streets of Killarney without hat, coat, waistcoat, shoes or stockings, in which penitential manner, he on Thursday last traversed the town, a disgrace to the civil and military power of this county. (*D.E.P.*)

30 Aug. On Sunday last none of the chapels in this city [Kilkenny] were open for the celebration of Mass, the Right Boys having threatened us with another visit on that day, and making the chapels their usual place of meeting. It was determined by thus shutting them up, to remove every colourable pretext for their assembling in numbers. The same precautions, we hear, was taken at every chapel in this diocese, at which there was reason to apprehend a meeting of the Right Boys. (*F.L.J.*)

2 Sept. Sunday, prayers were offered up in all the Roman Catholic chapels in this city for his majesty and the royal family—also an humble thanksgiving for the providential escape of our sovereign from the late unnatural attack on his sacred person. (*D.E.P.*)

2 Sept. On Saturday last a circular letter from the Rev. Dr. Keef, was read at each of the chapels in the diocese of Leighlin and Ferns, couched in the strongest terms of disapprobation of the proceedings of the Right Boys, dissuading the respective congregations from associating with them, or taking their oaths, and denouncing

the anathemas of the Church against such as should, by joining in their lawless and tumultuous proceedings, set at defiance the laws of their country, and the admonitions of their pastors. (*D.E.P.*)

7 *Sept.* Waterford, Sept. 4. Last Sunday about 200 of the Right Boys assembled in the neighbourhood and town of Tramore, and swore such of the inhabitants as they met; but they were disappointed in swearing the people at prayers, the priest having celebrated Mass at six o'clock in the morning, and when they came to the chapel they found the door locked and the people gone. (*D.E.P.*)

14 *Sept.* A report prevailing in this city for some weeks past, relative to the Rev. Dr. O'Leary's conformity to the Church of Ireland, as by law established, which is now however contradicted by letters from Cork. Had such an event happened, no doubt, it would be announced in the Cork papers, which are silent upon that head; but from undoubted authority we hear that what gave rise to the report was the following very singular circumstance, equally honourable to the Protestant gentlemen of the county of Cork and to Mr. O'Leary. In some of the discontented parishes, numbers of the common people, either from an aversion to their parish clergy, or an expectation of being treated with less rigour for any breach of the laws, on account of their outward conformity to the established religion, quitted their chapels, and went to the country parish churches. Mr. O'Leary, foreseeing the fatal consequences of such a conduct to the peace of the community, and being universally known and respected by all ranks in the province of Munster, went on a Sunday to a Protestant church, to request of the clergyman and magistrates permission to speak a few words to the people when divine service would be over. The gentlemen not only complied with his request, but co-operated with his efforts in reclaiming the people to subordination and order. When divine service was performed, one of the magistrates read the White-boy act, with every comment suitable to the occasion. Mr. O'Leary in a train of nervous eloquence, spoke after the magistrate, and enlarged upon the profanation of perverting religion to the purpose of making it a cloak for riots and disorders in so pathetic a manner, that the deluded people turned peaceably to their chapels and duties. Hence we are informed, arose the report of Mr. O'Leary's conformity. This singular anecdote of a Roman Catholic clergyman's going to the church for the preservation of good order, and of the Protestant magistrates going to the chapels for the same purpose, is the death-warrant of bigotry and fanaticism of this kingdom. (*D.E.P.*)

16 *Sept.* Died in Liffey st, the Rev. Mr. Murphy,<sup>1</sup> one of the gentlemen, belonging to the Roman Catholic chapel in said street. (*D.E.P.*)

16 *Sept.* Last Sunday a number of persons from the parish of Bebach went to the chapel of Newtown, county Galway, in order to swear the congregation, but some neighbouring magistrates appearing with a party of the army from Galway, the multitude made a precipitate retreat, and being pursued, two of them were taken, and this morning transmitted to Galway jail. (*F.L.J.*)

26 *Sept.* Tralee, Sept. 13. Thursday night the Right Boys erected a gallows at the Causeway, in this county, opposite the chapel door of that place ; and on a ladder which was placed against it sat a man, who was dressed as an executioner, having his face blackened, had on an old blanket and a hat, and in short, equipped with every other necessity characteristic of a person of the above description, where he remained the entire of the next day (Lady Day) in the face of a large congregation, fearless of the consequence which might await such a breach of the laws. (*D.E.P.*)

28 *Sept.* The following circular letter has been sent to the Romish clergy of the diocese of Cloyne and Ross by their titular Bishop. Dear Brethren in Jesus Christ,

As it behoveth the shepherd to be always watchful over his flock, notwithstanding, that we are satisfied that you have read and explained to your respective flocks, in consequence of our orders to you, the regulations lately agreed to by the Roman Catholic province, we earnestly exhort to you, to shew yourselves vigilant pastors on all occasions, but more especially in those unhappy times, when the enemy of mankind has sown the seeds of riot and disorder among the lower classes of people of different denominations. You will therefore, renew your former zeal (though greatly discouraged of late, by the repeated threats of those deluded insurgents, even on the lives of some of you) and firmly shew those of your respective flocks, who might have been so unhappy as to join in those works of iniquity and darkness, that their illegal proceedings must eventually draw on themselves, if they do not desist from their said wicked practices and repent, the wrath of the Almighty, offended by their impious oaths, the censure of the Church, of which they render themselves unworthy members, by despising its authority, and the just resentment of the legislature, whose wholesome laws they trample under foot. You will also observe to them, that as to extortions, or even rigorous exactions of dues, which

<sup>1</sup> Cf. *Arch. Hib.*, i.61.

they held out as a pretended cause of complaint—(and which, to our knowledge, scarcely existed any where) have been carefully attended to by the prelates, whose regulations we are determined, if necessary to enforce.

And that all future cause of such like complaints may be entirely done away, we exhort you to convince your deluded flocks, both by word and example, that on all occasions, you will shew yourselves worthy ministers of the Gospel, feeding those committed to your care with wholesome doctrine, shewing them that as Christians and subjects, they are indispensably obliged to be amenable, and shew every respect to the laws of their country, whose lenity they have lately experienced, and might, by their proper deportment, expect more from the humanity of the legislature.

We also earnestly desire you to be as little burdensome to the people committed to your care as you possibly can ; and to recommend to them not to put themselves, on your account, to any additional expence at stations of confession, weddings, or funerals ; the only place that can be expensive in these diocesses as the christenings are generally performed at the chapels or the priests' houses. And we strictly enjoin, that no clergyman under our care be so meanly mercenary as to demand any thing for the administering of Sacraments ; but after having performed the sacred functions of their ministry, then gratefully accept the dues conformable to the regulations of the prelates, and generally observed for many years past ; and which dues, if regularly paid (which to our certain knowledge is not the case) would afford but very scanty means of subsistence to our clergy, especially in these days when the value of money is low, and the necessaries of life greatly enhanced, which will clearly appear to any impartial judge—who taking a retrospective view of the many opulent Roman Catholic gentlemen and wealthy farmers who in times past in each parish generously contributed to the support of their clergy (who then had larger districts than now) in a decent becoming manner compares them with the poverty of the present Roman Catholics, one third of whom, generally speaking, seldom or never, through inability or otherwise, contribute one penny towards the subsistence of their parish priests. In fine, you will exhort the unhappy deluded people of your respective flocks, to resolve seriously in their minds, their black ingratitude to their king, their country, their Church, and to the heavenly Father, by taking and administering oaths, contrary to all laws, human, natural and divine ; oaths which are only a tie of iniquity and keeping of which must plunge them into eternal misery.



Given at Cove, 4th Sept. 1786. Mat Mackenna. (*D.E.P.*)

3 Oct. Address from the Roman Catholic inhabitants of the town and parish of Thurles. [With approx. 300 names]. (*F.J.*)

28 Oct. Died in Limerick, the Rev. Lewis O'Brien, one of the friars in Newgate-lane friary. (*D.E.P.*)

28 Oct. Patrick Fay,<sup>1</sup> a couple beggar, for assaulting and wantonly abusing Bridget Duffy, a poor woman, was found guilty, and sentenced to six months imprisonment, but on his making restitution to the prosecutor for the abuse she received, the court mitigated the sentence. (*F.J.*)

29 Oct. It must afford pleasure to every person who wishes well to the interests of his native country, to find that the titular Bishops of the province of Connaught have had a meeting at Athlone, and have unanimously agreed to establish a seminary or college at that town (where formerly there had been a nunnery) for the express purpose of educating youth for the Roman Catholic priesthood. Such a generous and patriotic mode of conduct undoubtedly merits the utmost thanks from the inhabitants of the country in general, and especially as it has been done without even the expectation of any public assistance being given for the completion of so very arduous and expensive an undertaking. The prelate of Elphin has particularly distinguished himself on this disinterested and praiseworthy matter; and it is indeed sincerely hoped, that such contributions may be entered into by the people of every denomination, as may sufficiently enable the gentlemen of that religious persuasion, to carry this very useful and salutary design into proper effect. (*D.E.P.*)

31 Oct. Died in Wexford, the Right Reverend Dr. Nicholas Sweetman,<sup>2</sup> aged 90 years. He had been titular Bishop of Ferns 42 years. (*F.J.*)

31 Oct. Died Sunday morning, [29] the right rev. Dr. Carpenter,<sup>3</sup> titular Archbishop of Dublin. (*D.E.P.*)

7 Nov. Died, the Rev. Mr. Merrick, parish priest of Rahoon, co. Galway. (*D.E.P.*)

25 Nov. [Adv.] To the Public. Rev. Mr. Marnane,<sup>4</sup> reg. P.P. of Tipperary, being duly licensed, will open his Academy next January, for Latin, Greek, French, Philosophy, Mathematics, &c. upon a most eligible plan. He is bold to say, that the best regulations for a school, and the most exact discipline shall be kept up amongst

<sup>1</sup> *V. supra*, p. 150.

<sup>2</sup> *V. supra*, p. 174, and *Arch. Hib.*, xvi. 97.

<sup>3</sup> See his will, *Arch. Hib.*, iv. 76-8.

<sup>4</sup> Cf. *Arch. Hib.*, i. 75.

his students, so as to leave no room whatsoever to parents for complaint.

The dry, elevated situation of his house, with a spacious area, a large garden, fields and a small river for bathing, must contribute greatly to preserve the health of his scholars, and improve the most tender constitution. His terms for boarders, with every other particular may be known at his house or by letter. (*D.E.P.*)

28 Nov. It is highly incumbent on the gentlemen of the Roman Catholic persuasion, to further the efforts of the Police Guard, in the clearing the avenues to their houses of worship, from the horrid chain of wretches with which they are usually lined. The Roman Catholic Clergy, too, should use their efforts for the like purpose. We see the Protestant — we see the Dissenting houses of worship free from this shameful nuisance, and should not the Roman Catholics force an equal decency? Charity has nothing to do with the bulk of these pests—charity must flow freely from the heart—but money given here is openly extorted, like fees taken for passage through a turnpike, it is paying for egress to the chapel. A provision has been made for such unhappy creatures as cannot exist by labour; let them avail themselves of it—but let the sturdy idle beggar be compelled to live on his labour and not on the ill-judged alms of the tender or inconsiderable. (*D.E.P.*)

14 Dec. Died at Cloona, on the 2nd of December instant, universally and most deservedly regretted, the Right Rev. Dr. James Fallon, titular Bishop of Elphin. (*D.E.P.*)

16 Dec. Died at Cloyne, the Rev. Paul M'Kenna, parish priest of said place. (*D.E.P.*)

## 1787

3 Jan. Died, the Rev. Mr. Kennedy<sup>1</sup> of Liffey street chapel. (*E.M.*)

2 Jan. Died, the Rev. Mr. Lynch, many years the Roman clergyman of Londonderry. (*F.D.J.*)

5 Jan. Last Friday night, at 12 o'clock, about ten men, with their faces blackened, broke into the house of the Rev. Mr. Gleesan, parish priest of Blarney, forced him out of bed, robbed him of it, the bed clothes, all his wearing apparel of every kind, except the shirt which he wore, and then made off. (*H.J.*)

15 Jan. The account is now confirmed, that Dr. John Troy, titular Bishop of Ossory, is appointed titular Arch bishop of Dublin,

<sup>1</sup> Cf. *Arch. Hib.*, i. 61.

and that this election was announced to him from the Pope's nuncio at Brussels. (*H.J.*)

19 *Jan.* Cork. Monday night [5] the Rev. Mr. Horrigan fell over the quay on the South Mall, near the Iron yard, and though taken up in five minutes, and every necessary medical assistance provided, yet he could not be recovered. (*H.J.*)

27 *Jan.* Such is the philanthropy at present existing in this city, that we hear of a number of respectable citizens, of different persuasions, intend being present at a sermon which is to be preached by the Rev. P. Smith, of Dunboyne, D. D., to-morrow evening, at Church-street chapel, for the purpose of cloathing and educating a number of poor boys. When we reflect on the many evils which the children of the lower orders of the people are subject to from combined ignorance and poverty, it must be grateful to every humane and benevolent mind to assist and forward every plan that tends to polish and reform the poor of Ireland. (*F.J.*)

1 *Feb.* Died in Dungarvan, the Rev. John Ryan, parish priest of that town; in Waterford, the Rev. Mr. Connor, a clergyman of the Church of Rome. (*D.E.P.*)

8 *Feb.* [*Adv.*] To the Clergy and other Inhabitants of those Parishes where the Roman Catholics are most numerous. The following short tract is with great regard inscribed, and with much earnestness, recommended by the Right Rev. Beilby Porteus, D.D. Bishop of Chester—a Brief confutation of the errors of the Church of Rome, price 8d. Published by W. Sleater, 51 Castle street. Where may be had, price 3d. addressed to the Governors and Trustees of Charitable Institutions for education of Children—a short view of the chief points in controversy between the Protestant Churches and the Church of Rome; being an abridgment of two letters written by the Rev. Peter du Moulin. Those letters confute the errors of the Church of Rome from its own authorities. Sleater has a few copies of 'The Popish Mass, celebrated by Heathen Priests for the living and the dead, for several ages before the birth of Christ,' by the Rev. Andrew Meagher.<sup>1</sup> 8vo. Price bound 4s. 10½d. (*D.E.P.*)

13 *Feb.* 'When your Lordship quoted Magna Charta, you might have reflected, that in the very page before, you had represented Popery as a useful engine of arbitrary rule. Who obtained that great charter? Was it not Roman Catholics with the Archbishop of Canterbury at their head. Did not Roman Catholics lay the foundation of English liberty? Did they not found a number of Re-

<sup>1</sup> *V. supra*, p. 217.

publics in Italy ? and for ages preserve the liberties of every nation in Europe ? '—says Mr. Barber, Minister of the Presbyterian congregation of Rathfryland, in vindication of the great body of Roman Catholics in this kingdom from the aspersions of the Bishop of Cloyne in his pamphlet.<sup>1</sup> A liberality of sentiment, which while it heightens the social pleasures, by promoting confidence between man and man ensures the sure foundation of national prosperity, or which is the same thing—national unity. (*D.E.P.*)

24 *Feb.* Copy of a petition which the Right Hon. Luke Gardiner was to present to the Irish House of Commons, on behalf of the Roman Catholics of Ireland, when the clause for the destruction of their chapels was to be debated.

That at the most critical times, and in the successive wars in which Great Britain and Ireland have been involved, they have behaved as loyal and faithful subjects to each succeeding sovereign.

That they have given to their rulers the most sacred and inviolable pledge which mortals could give, or which the legislature could prescribe — a solemn oath, and the sincerity of which has been manifested by their conduct and readiness to co-operate with their Protestant fellow-subjects in the defence of their common country, in the time of danger.

That popular commotions are not the growth of any particular soil, nor peculiar to any description of men, but happen in every age, and in every nation ; they happened in Spain, an absolute and Catholic government, within those few years — they happened in Great Britain, a free and Protestant state in the year 80.

That in the suppression of the disturbances which happened of late in the South of Ireland, the Catholic nobility and gentry, their prelates and inferior clergy, have been most active. That during these disturbances their chapels have been nailed up, their Roman Catholic pastors abused and forced from their parishes, and no distinction made in the paroxism of popular frenzy ; that in the heads of the bill brought into this honourable House, they have read, with equal concern and astonishment, a clause empowering the civil magistrates to pull down, level and prostrate any Roman Catholic chapel, in which, or in the vicinity of which any unlawful oath is tendered, upon the testimony of one witness.

That they consider such a clause disgraceful to their religion, as Christians, injurious to their honour, character and loyalty, as

<sup>1</sup> Dr. R. Woodward, *The present state of the Church of Ireland . . . recommended to the serious consideration of the friends of the Protestant interest . . .* It was answered by Archbishop Butler of Cashel, by Fr. Arthur O'Leary, the Capuchin and by Rev. Wm. Campbell, a presbyterian.



subjects ; and naturally impressing the mind of their most gracious Sovereign with the notion that his Catholic subjects are combining (in the most awful and sacred of all places) against his crown and dignity. And as it must eventually prove destructive of the indulgence which of late a humane and enlightened legislature has granted them, after a long trial of their fidelity, while it laboured under the severest laws.—As such, a clause (besides holding forth a suspicion of their sincerity) has a natural tendency to afford a pretext for repealing the favours already granted to the whole body of their communion, in case any deluded individual, either actuated by licentiousness, or stimulated by their enemies, should oppose the magistrate in the prostration of chapels, which were left standing in the times of greater persecution.

That amidst the profligacy of morals, of late so prevalent amongst the lower orders who have shaken off that restraint under which they had been heretofore kept by their pastors, and from other collateral causes, it would be no difficult matter to find not only one witness, but several who would swear before a magistrate that such oaths were taken, though no such oaths had even been administered.

For these and other reasons, which will occur to the Senate of the nation, they most humbly pray your honours will not pass the same into a law. (*D.E.P.*)

20 *March*. [Letter re the Sunday Schools in St. Catherine's parish]. The Protestant children are conducted once a day to the church under the care of their respective masters and mistresses. After service they are in the body of the house of worship instructed in the principles of religion and examined in their catechism. Those of the Roman Catholics are sent to the chapel under the inspection of a decent and respectable person appointed and paid for that purpose by the Governors. (*D.E.P.*)

22 *March*. We hear from Roscommon, that as soon as the intelligence of the Right Rev. Dr. French's promotion to the dignity of titular Bishop of Elphin, arrived in that town, a numerous and respectable company, (consisting principally of Protestant gentlemen, that much esteemed prelate's closest connexions) met in that town on Saturday the 17th instant, and that a splendid illumination at night, closed a day spent in the most social harmony. (*D.E.P.*)

12 *April*. Cork, 2 April. Last night the house of the Rev. Timothy O'Keeffe, parish priest of Ballynahie, was broken open by three men in their shirts with their faces blackened, who beat him, and his brother in a cruel manner, and robbed him of clothes, linen, money and a bank note for £10. 2. 3. with which they made off. (*F.D.J.*)

7 *May*. [Adv.] The Rev. Mr. Shinnick [Bandon]<sup>1</sup> thinks it incumbent on him, on behalf of his parishioners to testify . . . . . their gratitude to Col. Francis Bernard . . . . Viewing with compassionate affection the great misery and distressed situation of numbers of Roman Catholics, he has with that humanity for which he is so remarkable, bestowed them part of his estate to have a range of houses built for the accomodation of the poor . . . Her ladyship . . . has given 100 l. to be distributed among the poor . . . The Roman Catholics also request that Isaac Hewitt Esq; will be pleased to accept their sincere acknowledgements, for a generous donation of part of his estate, most convenient to them for building a Chapel on . . . (*C.H.Ch.*)

8 *May*. Mr. Hewitt moved for leave to bring in a bill for vindicating the violated laws of this kingdom with respect to the carrying off of Lord Gormanston, a minor, to the principality of Liege, in order to be reared up a Papist. The Attorney General said that the young lord, not yet twelve years old, was carried out of the kingdom by stealth, by a priest,<sup>2</sup> who stiles himself Ecclesiastical Counsellor and Privy Counsellor to the Prince of Liege, and an Austrian officer, first to England, where they had him concealed, and afterwards to the principality of Liege, for the professed purpose of having him brought up a Papist. That when a proper message was sent to him under the seal of the Lord Chancellor, he sent a most arrogant and contumelious reply, and said that notwithstanding he had received a piece of parchment with a seal appended to it, that he would not send back the young lord, but would keep him and educate him in the Roman Catholic faith. Though no compulsion could be made use of to bring him back, yet as the priest, who is his uncle, is heir in remainder to the estate, it was highly proper to shew him that the laws should not be violated with impunity, and that the bill might be read and printed, and remain over till the next session to give the parties time to consider more seriously into the affair. (*D.Ch.*)

10 *May*. The report of a certain Roman Catholic Nobleman who is also a Titular Bishop, having conformed to the established religion, still gains ground, and has caused various speculations in this city. If his lordship acted from motives of religion and that he believed the principles he professed were contrary to the dictates of his conscience, we cannot sufficiently applaud his motives; but if on the contrary he thirsted after the pomps and vanities of this wicked

<sup>1</sup> *V. supra*, p. 223.

<sup>2</sup> This was Fr. Jenico Preston. Cf. *Arch. Hib.*, viii. 218.

world, and that his heart gave the lie to the words he expressed with his lips, we can only lament the depravity of human nature that hurries even our greatest men to commit actions, which the poorest peasant, in his humble hut, would shudder to mention ; and convinces us that while we suffer our passions to triumph over our reason and understanding, we are no better than the most abandoned libertines, whose work is destruction, and whose God is their belly. [From *Dublin Evg. Herald*] (*C.H.Ch.*).

12 May. The marriage of Lord Dunboyne is one of the most singular events which has happened for many centuries. So complete a dereliction of Papal Authority in a personage so exalted in title and ecclesiastical dignity, has diffused a gloom of discontent through the Roman Catholics ; the example it is supposed will be productive of an almost general imitation, especially among such ecclesiastics as are either already possessed of a competency, or expected by marriage to obtain one. The cases of Henry the 8th of England and the present Lord Dunboyne are nearly similar. Henry solicited the court of Rome for a divorce from Queen Catherine and permission to marry Anne Bullen, and was refused. Lord Dunboyne applied to the same court for a divorce from Mother Church and dispensation to marry Miss Butler. His suit was also rejected. It is unnecessary to add, that regardless of Papal Anathemas, they both gratified their respective desires—the parallel extends even farther, for though Henry effectually scouted the Pope's authority out of England, still he continued a violent bigot, to the other tenets of the Roman Church, and we do not find that my Lord Dunboyne has yet conformed, notwithstanding the contempt he has shewn for the Sovereign Pontiff, by entering into the connubial state contrary to his express commands. (*D.Ch.*).

12 May. We learn from Cress-stoney, in the county Cavan, that a Sunday school has been instituted there by the Rev. Mr. Michael Reilly, priest of that parish ; and that there are regularly every Sunday upwards of four hundred children of every denomination, instructed in their different catechisms, reading, writing, &c. What redounds very much to Mr. Reilly's honour is, that he himself hired persons of opposite profession to instruct the children in their respective religions, and sent to Dublin for a vast number of proper books, which he distributed with his own hand amongst them, and enjoined them at the same time to abide by such precepts as they contained. (*F.D.J.*)

14 May. On Sunday last, after prayers at the chapel of Macroom, a man stood up and proclaimed aloud, that Captain Right had

ordered him to acquaint the people that they must not in future on pain of his displeasure, pay more than 9d. hearthmoney and 1d. to the Collector. (*C.H.Ch.*)

19 May. Gentlemen,

Having seen in your publication an address to the Titular Archbishop of Armagh, and from the avowed impartiality of your plan I presume on your condescending to admit an answer in your much-esteemed Paper.

Having for some years past cherished the pleasing expectation of seeing gloomy vapours of religious bigotry and prejudice with their odious effects dispelled, by the benign sunshine of social harmony and philanthropy; I solemnly declare it was with the most heart-felt concern for the honour of human nature, of Christianity, of the liberal age and country I live in, that for some months past, I observed the spirit of persecution revived, by some of the lower orders of the people of this country, who urged by mistaken zeal or impelled by the fanatick frenzy of L—— G—— G——<sup>n</sup>1 or his emissaries, made a practice of surrounding and entering the houses of their Roman Catholic neighbours in the dark of night, depriving them of any arms they might have been possessed of and otherwise insulting and ill-treating their families.

Here I would wish to stop, and for my country's credit consign those misdeeds to eternal oblivion, leave delusion and ignorance to plead their apology if I did not feel myself called upon to do justice to an injured part of the community, which I see misrepresented in an address to the Titular Archbishop of Armagh in your paper of the 5th instant, setting forth that frequent meetings have been lately held in that neighbourhood by the lower class of Papists, particularly on the eve of May-day, to the great terror and alarm of the Protestant inhabitants of that neighbourhood, who according to the author of the address, were obliged to leave their houses, and come into Armagh for assistance, of which unluckily they were prevented, by the military having marched out of town the day before. I being an inhabitant of the town, and hearing nothing of the matter, until I happened to see it in your paper, made the most diligent enquiry in every part of the town to know if any persons or families compelled by such fears came into it. Finding no information after the most rigid enquiry, I applied to the supposed place of rendezvous, and the only ground I could collect for this zealous address was no more than an assembly of boys and girls on May-eve to dance at the house of one Richardson a Protestant of fair character, who is

<sup>1</sup> Lord George Gordon.



willing to make affidavit that the said boys and girls met and dispersed peaceably without entering into any resolution whatever but was inspired by innocent mirth and the sound of the fiddle.

Now I appeal to every Magistrate and to every unprejudiced inhabitant of the county of Armagh, if ever they knew a Protestant obliged to quit his house, or any occasion to call out the military to quell a Popish mob or riot whatever in this county ; allowing this then to be the real state of the case, which I do aver, I leave it to you, gentlemen, and to your candid orders to judge whether your anonymous author was not imposed on himself, or did intend to mislead others by his exaggerated account of this business. Had he been as vigilant in observing the real errors of our party, as he has been in noticing the imaginary misdemeanors of another, he might have had opportunities during the winter of frequently seeing within two miles of Armagh some hundreds assembled under the denominations of Break of Day Men, for the illaudable purpose of concerting schemes to harrass their Roman Catholic neighbours, many of whom, except when they were sheltered by their more humane Protestant friends, were obliged to commit themselves to the cover of caves during the night, and durst only visit their habitations by day.

I believe the memory of the oldest man now living may be challenged to recollect a single instance of disturbance by any party of Roman Catholics in this county, in the score of either religion or politics ; (there may be, and I am sure there are, superstitious zealots and spiritual madmen of every persuasion, whose absurdity therefore ought not to be imputed as a reproach to any). The Roman Catholics of this country may appeal to the candour of their Protestant brethren, if on any occasion of emergency or alarm to the constitution they did not shew as much readiness to contribute to repel the danger and support the state, with their persons and properties, as their fellow-subjects of any other denomination.

Of late years the Roman Catholics of this country have obtained from the indulgence of Government, privileges and immunities that for a series of time before they were strangers to. They have at all times since his present Majesty's reign (which may God prolong !) had as strong, nay stronger reasons to be attached to his person and government, than any of his predecessors. Now from these considerations, candour should rather expect allegiance and gratitude than disaffection or sedition. Most heartily wishing that peace and harmony may prevail among all his Majesty's subjects of every denomination ; I beg leave, Gentlemen, to subscribe

myself . . . A member of the community and inhabitant of Armagh. (*D.Ch.*)

26. *May*. Died, Mrs. Murphy of Dorset-street nunnery, Mother Abbess of the Clarists of said place. (*D.Ch.*)

14 *June*. Died in Cork, the Rev. John Mahony, a gentleman of the Dominican order. (*F.D.J.*)

23 *June*. On Sunday last, [17] the Rev. Walter Blake Kirwan of the order of St. Francis, and nephew to the Rev. Doctor Blake,<sup>1</sup> titular Archbishop of Armagh, conformed publicly to the established Church in St. Peter's, Dublin. He was accompanied and conveyed to church by the right Rev. the Lord Bishop of Cloyne, and received the Sacrament from the hands of the rev. Archdeacon of Dublin, who preached an excellent and truly Christian sermon upon the occasion. (*F.D.J.*)

23 *June*. The following exhortation was read on Sunday last, by order of the titular Archbishop of Dublin, from the altars of the different Roman Catholic chapels in this city, and its environs :—

Dear Christians, We think it incumbent on us to inform you, that those of our communion who frequent the Well at the Royal Hospital, commonly called St. John of Jerusalem's Well, on or about the 24th inst. the feast of St. John the Baptist, instead of gaining indulgence, or reaping any other spiritual benefit thereby, generally scandalise their holy religion and disturb public peace by many criminal excesses ; it is therefore hoped that no Roman Catholic will encourage such lawless meeting, by erecting tents, by their presence or otherwise, under pain of disobedience to the Church. Such well-disposed Catholics as are inclined to glorify God by honouring His saints, in whom He is wonderful, may satisfy their devotion in the chapels or elsewhere in a becoming manner, without exposing themselves to the dangerous opportunities of intoxication, riot, and other manifold transgressions of every duty. We earnestly conjure you, dear brethren, as you regard your eternal salvation, the honour of religion, the good of society in general, and that of your own families in particular, to demean yourselves on this and every occasion in a manner becoming children of the Church, and peaceable members of the community. (*D.Ch.*)

2 *Aug*. Waterford, July 31. The Rev. Doctor John Dunn, of Kilkenny, is promoted to the Roman Catholic see of Ossory, vacant by the translation of the Rev. Doctor John Troy. (*F.D.J.*)

4 *Aug*. The munificent donation of the sum of 1001 to the Society for the Relief and Release of poor Confined Debtors by the

<sup>1</sup> For the relationship, see *Arch. Hib.*, i. 193.

Rev. Dr. Troy, titular Archbishop of Dublin, does the highest honour to the benevolence of that gentleman. At the same time it serves as a stimulus to the opulent to exert themselves in relieving their fellow-creatures. (*H.Ch.*)

25 *Aug.* Lord Dunboyne, the late titular Bishop of Cork, has been much the subject of public conversation for some time past, on account of the singularity of his situation. By his marriage he estranged himself from the communion to which he belonged. However, it now appears, he only waited an opportunity to reform, for on Sunday last [19], in the public church of Clonmel, he went through all the forms prescribed by law, and was received into the established Church, in the presence of the Right Hon. Lord Earlsfort<sup>1</sup> and the Prime Serjeant. Lord Dunboyne's fortune has no augmentation by this step, nor did his lordship forfeit an estate, at an early period of life, as was erroneously reported, for his adherence to the Romish Church. (*H.Ch.*)

27 *Aug.* [*Adv.*] The principal Catholic Parishioners of Cloyne and Churchtown, hold it as an indispensable duty, to exculpate themselves in the eyes of their neighbouring Gentlemen and Public in general, to undeceive them also, if imprest by false insinuations; conscious to themselves, that the Exhortations of their pious Pastor, have been decidedly instrumental in crushing the only illegal effort made by a thoughtless rabble in a distant part of this well known peaceable country of their earnest wishes therefore, for the continuance of so valuable a Gentleman, and their avowed objection to a Substitute inimical to peace and good order, they hope, will not be understood by a discerning public, as tending to the remotest idea of impropriety or tumult.<sup>2</sup> (*C.E.P.*)

25 *Sept.* Died, on the 18th inst. in Carlow, aged 86, the Rev. Dr. James Keeffe,<sup>3</sup> titular Bishop of Kildare and Leighlin. (*D.Ch.*)

<sup>1</sup> See *Spicil. Ossor.*, iii. 407. Archbishop Butler to Dr. Troy, 22 Aug. 1787, 'Last Sunday before the close of the Session Assizes. . . he went in the most public manner to church in Clonmell, and read his recantation . . . The populace were so shocked at it, that they gathered round his carriage and pelted him with all that came to their hands, so much so that had it not been for Lord Earlsford taking him into his carriage, I doubt what would have become of him.'

<sup>2</sup> This notice appears on an odd sheet of the *Cork Evening Post* which is bound up in a volume of the *Cork Hibernian Chronicle* in the National Library. Written in what seems a contemporary hand is the note: The Rev. John Scanlon, formerly Parish Priest of Donoghmore, which he resigned at the recommendation of the Roman Catholic Prelates assembled in Cork June 1786—the titular Bishop of Cloyne sent him afterwards to Mallow, but the people wd not receive him there, no more than the people of Cloyne and Churchtown who falsely assert his being 'inimical to peace and good order' tho' the true cause of his being rejected was his zeal and activity in suppressing the White Boys which rendered him particularly obnoxious to those people and their abettors.

<sup>3</sup> See his will, *Arch. Hib.*, iv. 82-3 and xvi. 97.

29 *Sept*. Died at Clonmore, co. Mayo, Dr Phillips,<sup>1</sup> titular Archbishop of Tuam. (*D.Ch.*)

9 *Oct.* Died at Cork, the Rev. Patrick Casey of the order of St. Augustine. (*D.Ch.*)

25 *Oct.* Committed to the county goal on the 16th inst. Dennis Connell and Michael Connell, the former charged with heading a great number of White Boys, to the great terror of his Majesty's subjects, and also strongly suspected of feloniously posting a notice on the Chapel door at Carrignavar, threatening death and destruction to the Parishioners of Dunbollog if they should take their tythes. (*C.H.Ch.*)

29 *Oct.* Committed to the county goal, 26th inst. by Boyle Aldworth, Esq; Patrick Sullivan and Timothy Bohilly, charged with having on Sunday 21st. inst. in the chapel of Knockagree, just as the priest was preparing to celebrate Mass, delivered a notice to the Parishioners (as they alledged) by order of the White Boys, which notice was ordering such of the Parishioners as had drawn in any of their tythe hay, immediately to turn it out of their hay yards, or if they did not, the rest of their hay would be destroyed. (*C.H.Ch.*)

29 *Oct.* Died at Stewartstown, deservedly lamented, the Rev. James M'Kenna, parish priest of Ballyclog, Clonoe and Donaghendry. (*D.Ch.*)

29 *Nov.* On Sunday the 25th of Nov. Miss Margaret Delaney, spinster, renounced the errors of the Church of Rome, and embraced the tenets of the Protestant established religion, before the Rev. Humphry Minchin in the parish church of Fennah, in the diocese of Leighlin, and county of Carlow. (*D.E.P.*)

13 *Dec.* Died in Galway, a few days ago in a very advanced age, the Rev. Doctor Blake,<sup>2</sup> titular primate of Ireland. (*D.Ch.*)

22 *Dec.* Died in the 103d year of his age, the Rev. Dr. John Pronty,<sup>3</sup> parish priest of Killishandra, where he lived in the discharge of his pastoral functions for the space of 87 years. (*D.Ch.*)

27 *Dec.* Extract from a letter from Drogheda, Dec. 22. Saturday night last, [15] the Rev. Mr. Duffy's house at Staleen, county Meath, was broken open by seven villains, who carried away every article of value, with which they got clear off. Mr. Duffy<sup>4</sup> was not home, and fortunately paid a large sum of money a few days before, which it is supposed the miscreants thought to have got. (*F.J.*)

<sup>1</sup> Cf. *Arch. Hib.*, i. 70

<sup>2</sup> See his will, *Arch. Hib.*, i. 157-9.

<sup>3</sup> Cf. *Arch. Hib.*, iv. 26-7.

<sup>4</sup> Cf. *Arch. Hib.*, viii. 222.



1788

1 *Jan.* Died in Cork, the Rev. Mr. Donovan, a clergyman of the Church of Rome. (*D.Ch.*)

5 *Jan.* The printer hereof acknowledges the receipt of 4s. 6d. from a gentleman unknown and 1s. 7½d. from Mrs. Darling of Science Grove, North Strand, which was applied for the purchase and making of a frize loose coat for one of the most deserving and destitute children of the Sunday School, where a metal stove is erected for the accomodation of the neighbouring inhabitants who attend divine service there on Sundays, when the clergy of the established Church are so kind as to officiate gratuitously ; and the children of the Romish religion are led to Liffey-street chapel. It may not be improper to mention that the boy who obtained the coat of merit happens to be of that persuasion. Any further benefactions will be thankfully received. (*D.Ch.*)

25 *Jan.* Died near Colehill, Co. Longford, the Rev. Dr. Brady,<sup>1</sup> many years titular bishop of that diocese. (*H.J.*)

29 *Jan.* Died in Limerick, in his 90th year, Mr. Burns, a Romish clergyman. (*D.Ch.*)

1 *Feb.* Died in Carrick, the Rev. Mr. Lane, parish priest of that town. (*H.J.*)

9 *Feb.* Died in Newry, the Rev. John O'Feagan, one of the Roman Catholic clergymen of that town. (*D.Ch.*)

19 *March.* Died at Waterford, in the 70th year of his age, the Rev. Wm. Browne, many years parish priest of St. John's Within and Without. (*H.J.*)

10 *April.* Last week, Mr. Murry, a Roman Catholic clergyman of Bandon, going on his mission, was thrown by a skittish horse near Castlemahon, and received such hurt that he died in a few days after. (*D.Ch.*)

2 *May.* Died at Limerick, the Rev. Mr. O'Rahilly, a clergyman of the church of Rome. (*H.J.*)

8 *May.* Died at Crumlin, Rev. Mr. Cassidy, formerly of Arran quay chapel. (*H.J.*)

7 *June.* Cashel, June 3 A most barbarous murder was committed on Sunday last [1] on the body of the Rev. Christopher Ryan, parish priest of Knockantowry, near this city, by Bridget M'Elligot, his own serving maid, who whilst this unhappy man was asleep, cut his throat from ear to ear. She has absconded, but diligent search is making after her. The coroner's inquest sat on the body,

<sup>1</sup> See his will, *Arch. Hib.*, i. 161-2.

and brought in their verdict wilful murder. No cause can as yet be assigned for her committing this unhuman act. (*D.E.P.*)

7 *June*. A letter from Strabane dated June 2, says: On Saturday last [31] Mr. M'Dermott, priest of this parish read his recantation before the Rev. Mr. Crawford, and on Sunday, he preached a sermon to a large congregation shewing his reasons for conforming. His text was 'there is more joy in heaven over one sinner that repenteth, than over ninety and nine persons who need not repentance.' (*D.E.P.*)

1 *July*. [Adv. mentions] 'Rev. Anthony Magauran, late Canon of the collegial and parochial church of the lordship of Meerbeck . . . Austrian Netherlands, born 8th May 1711 in parish of Templeport, son of Thomas Magauran and Dame Eulalia Murry, died February 1788, and Canon P. Rogers of said collegial and parochial church' (*D.E.P.*)

10 *July*. Yesterday at the adjournment of the Quarter Sessions at the Tholsel the Rev. Patrick Fay was brought up to be tried for uttering a receipt knowing it to be forged, with an intent of defrauding Patrick Fulham, and an application being made on behalf of the prosecution to postpone the trial for want of a material witness, the court was pleased to grant the application, and ordered Alderman Montcrieffe to take bail for Mr. Fay, himself to be bound in a recognisance of 500 l. and two sureties in 250 l. each. (*D.E.P.*)

26 *July*. According to annual custom numbers yesterday flocked to the church-yard of St. James's to decorate the graves of their deceased relatives, with garlands and flowers. No riot or disturbance, however, took place—this scene of former anarchy, which in other years seemed dedicated to confusion, was quite reformed—it was distinguishable in the church-yard for nothing but the piety of pater nosters offered over the graves and the novelty of the sight—and in the street for great crowds, low wit and a multitude of toys! (*D.E.P.*)

27 *Aug*. An handsome chapel is just finished at Straffan, near Leixlip, on the estate of Mr. Henry, which has been erected at the sole expense of that gentleman for the accomodation of persons professing the Roman Catholic religion in his neighbourhood; we are also informed that the inhabitants of every religious denomination have entered into a subscription for building another chapel in Monastrevin . . . (*H.J.*)

11 *Sept*. Last week the Rev. Doctor O'Leary had the honour of being presented to the king at the levee. His majesty conversed with him for some time, and condescended to pay him some kind

of compliments on his candid and philanthropic writings. (*D.E.P.*)

22 *Sept.* [Adv.] A man who understands English well, and teaches it with a good accent, also arithmetick and keep a public school, will hear of a good place, by applying to the Parish Priest of Loughmore, near Thurles. He must be a man of undoubted good morals. (*Cl. Gaz.*)

7 *Oct.* Yesterday an excellent organ, made by the celebrated Woffington, was erected in the chapel of the Augustinian friars in Creagh-lane ; the first which has been introduced into any chapel here. (*F.J.*)

7 *Oct.* Died at Kinsale, the Rev. Mr. Wm. Meade. (*F.J.*)

9 *Oct.* At the Quarter Sessions at Kilmainham on Tuesday last, the Rev. Mr. Moran, a clergyman of the Church of Rome, was indicted and arraigned for having married a young girl to a prisoner in Kilmainham gaol, against whom examinations for felony had been sworn by the same girl. He pleaded not guilty—but the trial has not yet come on. His case is apprehended to be rather dangerous. Mr. Serjeant Toler, remarked that the indictment was extremely well drawn out—it was a case of such difficulty, he said, that there were very few clerks of the crown, in the kingdom capable of framing a proper indictment upon it. The Rev. Mr Moran walked into court amongst the traversers—but after the indictment was read, he was detained a prisoner . . . During the confinement of the prisoner, the relations of the parties had a meeting — and it was agreed upon, as the best recompence in his power to make, that he should marry the girl. The Rev. Mr. Moran was prevailed upon to perform the ceremony, and it is for that he stands indicted. (*D.E.P.*)

10 *Oct.* Died at Athy, co. Kildare, in the 96th year of his age, th Rev. Francis Cummins, a Dominican friar. (*F.J.*)

*Oct.* Drogheda, Oct. 11. Yesterday morning the Rev. Mr. Roe, Roman Catholic clergyman, was found dead in his apartments in West street. He was sitting in a chair with his head leaning on his hand, and is imagined to have been in that situation two days. He was in a bad state of health for some time past. (*H.M.*)

6 *Nov.* Dublin, Nov. 3. The Rev. Doctor O'Leary, we hear, has obtained a renewal of his pension, which had been suspended in consequence of his literary quarrel with the Bishop of Cloyne. The Doctor vindicated himself in a short letter to his majesty, in which he made warm professions of his loyalty—and declared himself unconscious of any act, which merited [the withdrawal of] his sovereign's royal bounty ; his majesty mentioned the matter to Mr. Pitt, and his pension was in consequence restored. (*Cl.G.*)

6 Nov. [Adv.] Paris. New Collegiate Establishment. To the Public. Two clergymen (honoured with the protection of Monsieur the King's brother) having at great expence established a Boarding Academy at Villeneuve, St George, near Paris, are disposed to receive a number of young gentlemen on such terms as must be pleasing Pupils will receive a general education, exempt from the defects hitherto attending systems usually adopted. They pledge themselves that every matter attainable in any college will be taught there to perfection, viz. French, Latin, Greek, English, and Dutch—Philosophy, natural and moral, the different branches of Mathematics, so as to fit the students for any state in life, naval, military, &c. &c. and as their view in this undertaking is more the public good than their own private emolument, they flatter themselves their zeal, labour and care in establishing such a remarkable change in the edification of youth as must be productive of the highest advantage, will meet that approbation of men of sense and erudition which it is their highest ambition to merit. Peculiar attention shall be paid to foreigners. The terms more reasonable than at any Irish Academy hitherto established.

Villeneuve is situated on the borders of the Seine, the air the wholesomest in France, all desirable conveniencies; post-carriages by land and water several times a day from Paris, which is distant only four leagues. Their address 'a M. M. Les Abbe's Aubert and Longbois a leur maison Academique a Villeneuve, St. George par Paris.' Mr. Mc. Sheehy, King's Physician, in rue d'enfer, No 122, near the Luxemburg, Paris, can inform any enquiries as to further particulars relative to said Academy. October 16. 1788. (*D.E.P.*)

10 Nov. On Friday night [7] a respite till Saturday next, 15th was sent from the Castle for Rev. Patrick Fay and his fellow convict Mary Llewelly.<sup>1</sup> The ropes were out all night at the New Prison, and all the frightful apparatus displayed for their intended execution. Mr. Fay has been attended constantly by Rev. Mr. Gamble, and appears to be very fervent in his devotion. (*Cl. G.*)

11 Nov. As the Rev. Mr. Lynch of Denmark street chapel was officiating at the altar yesterday, his umbrella was stolen by some sacrilegious wretch, who made a clear escape with the theft undiscovered. (*D.E.P.*)

15 Nov. Fay's parents were in poor circumstances in the co. Meath, and actuated by a vanity which usually possessed the lower class of people, they had their son educated for a Romish clergyman.

<sup>1</sup> For Mrs. Llewellyn, with whom Fay was reprieved, see Fitzpatrick, *The Sham Squire*, pp. 48-50.



After acquiring a little latin he was sent to a foreign seminary, where he continued for several years—he then contrived to get himself appointed chaplain to a French man of war—and in this capacity he continued long enough to have amassed about one thousand pounds. With this he returned home and officiated as a priest of the Romish communion—but in a year or two he thought proper to read his recantation and become a Protestant. He received 50. l. a year, the usual allowance to ecclesiastical reformists, until he was appointed chaplain to the Royal Hospital Kilmainham — for misconduct he was expelled from this situation, which he exchanged for the honourable occupation of couple-beggar. Notorious circumstances of degrading abuse of function having been proved against him, he was excommunicated; he then married the widow of a person in trade, with whom he got a considerable property. In defiance of all the anathemas of the Church, and terrors of the law, he continued to solemnize marriages, always making the parties pay in proportion to their circumstances or appearances . . . The new houses in Essex-street, where the old piazzas stood, were lately built at his expence. (*D.E.P.*)

20 Nov. Died, the Rev. Mr. White<sup>1</sup> of Denmark - street chapel; a gentleman deservedly regretted. (*F.J.*)

29 Nov. Ennis. Died Rev. John Spellacy of the order of Saint Francis, aged 96 years; thought to be the oldest of that fraternity in the kingdom. (*Cl.G.*)

4 Dec. Died, the Rev. Mr. Carney, who for 60 years and upwards, was parish priest of Kilmactigue. (*F.J.*)

23 Dec. On Sunday last [14] the Rev. John M'Mahon renounced the communion of the Church of Rome and was received in that of the established Church in the Cathedral of Cloyne. (*F.J.*)

23 Dec. [Adv.] A licensed school to be opened after the Christmas recess, in the house contiguous to the Franciscan Chapel in Newgate Lane for the tuition and general instruction of Roman Catholic children in the various branches of classical and liberal education, under the inspection of the clergymen who attend said chapel. Terms for Boarders and Day-scholars, as also the peculiar advantages of this school, are to be seen fully specified in the handbills. Limerick, December 11. 1788. (*D.E.P.*)

29 Dec. Cork. Committed to the county gaol by Gibbs Ross, Esq., Patrick Coughlan and Dennis Hurley, the former charged with publishing at the chapel of Currikepane, at the head of a large congregation, an inflammatory letter from Captain Right commanding

<sup>1</sup> Cf. *Arch. Hib.*, i. 63.

the parishioners to pay money which was accordingly levied. (*C.E.P.*)

1789

1 *Jan.* [Adv.] The Academy of Donore, in the County of Meath. The Gentlemen of Donore,<sup>1</sup> who for upwards thirty years past have been engaged in the education of youth, beg leave to inform their friends and the public, that on the 12th of January next, they intend to open their Academy on an enlarged plan. The English, Latin, Greek, French, and Italian languages, Arithmetic, Book-keeping, Mathematics, Geography, History, and the use of globes, will be taught in a manner, which they flatter themselves, cannot but meet with universal approbation.

Two gentlemen of the house, assisted by two ushers of approved abilities will constantly attend. Every endeavour shall be exerted to form the minds of their pupils to the practice of virtue, and expedite their progress in the languages and sciences; also the strictest attention paid to their diet, health and cleanliness. The very moderate terms on which this plan is proposed must convince the public, that their advantage is the principal object which the Gentlemen of Donore have in view.

Terms—Twenty guineas a year for board and tuition, with washing included, and one guinea entrance. Music and dancing to be paid for apart. For further particulars, application may be made to the Rev. Geo. Fleming, Donore near Clonard; and in Dublin, to the Rev. Andrew Dunn, Meath-street, or to Surgeon Rivers, Usher's-quay. December 8, 1788. (*D.E.P.*)

17 *Jan.* Died, the Rev. Peter Blake, parish priest of the united parishes of Oranmore and Ballynacourty. (*D.E.P.*)

22 *Jan.* [Adv.] At the Canal School, Athlone, (under the patronage of government and under the immediate inspection of the Rev. Dr. French, titular Bishop of Elphin). Vacation ends the 31st instant, when the Rev. Doctor O'Connor, principal, will renew for the personal as well as intellectual advantage of his pupils—that fond and ardent solicitude which has hitherto so flatteringly and effectually established the undertaking. Unabating has been his gratitude to the public; and tho' no possible effort of his can ever merit a patronage which he owes only to their bounty, yet not to forfeit it shall be the prime ambition of his heart. To commend the heartfulness or beauty of the scite on which the Canal School is seated, would almost seem superfluous. A spot as nearly equi-distant as

<sup>1</sup> The Dominicans.

possible from the boundaries of the kingdom, and encircling within its own domain every source from which can derive the delights or comforts of humanity, attracts too general a respect not to be known universally; but as the situation of a Seminary for Youth, the circumstances which mark its peculiar happiness are not more obvious than prepossessing.

Boarders at 18 guineas yearly, and two entrance, are taught Greek, Latin, French and English, with a truly classical and elegant correctness—the theory and practice of Elocution, History, Mathematics, &c. &c.—and Drawing, Fencing, Dancing, with every description of useful or decorative accomplishment, at moderate rates, and by the best professors. (*D.E.P.*)

*Feb.* The Rev. John Berril of the county of Louth, lately a clergyman of the Church of Rome, conformed to the established Church of Ireland. (*H.M.*)

3 *Feb.* A letter from Eyrecourt mentions the following persons having renounced the errors of the Church of Rome and embraced the Protestant religion, tenants to Walter Laurence, Esq; viz. Patrick Martin, Michael Killeen, William Moran, James Moran, John Teathers and Patrick Nowlan. (*D.E.P.*)

12 *Feb.* On Sunday evening last a foot-ball match was played at the foot of the mountain called the Three Rocks, a few miles above Rathfarnham between a party of Mountaineers, and the neighbours of the adjacent valley, when a desperate quarrel ensued, in which much bloodshed and battery was the consequence. The total disrespect of the Sabbath among the peasantry of this country is the constant theme of just reproach from our British neighbours. This fault, we are obliged to say, predominates chiefly amongst those of the Roman Catholic persuasion, who form very considerably the majority of the lower class of people, and when we reflect that their clergy hold over them such powerful sway, that scarcely even the most profligate of them will dare to be absent from Divine Worship on Sunday, we are inclined to think that a more general regard to the sanctity of the Lord's day, might with equal facility be impressed on their conduct; for of what effect can it be to inculcate a sense of indispensable duty in devoting a single hour to the worship of the Deity, on that day, if the remainder is, without scruple, devoted to riot, drunkenness, sport, which are indeed the principal devotions of an Irish country Sabbath. (*F.D.J.*)

*March.* A few days ago as the Rev. Randall M'Donnel, parish priest of Castlebar, was returning from a visit, he unfortunately fell from his horse, about two miles from that town, and was killed on

the spot. He was a man of the best character, and is much lamented. The paragraph which appeared of his having been stopped and murdered is without foundation. (*H.M.*)

17 *March*. At Clonmel, on Sunday the 8th inst. last, Mr. James Whyte, merchant, renounced the errors of the Church of Rome and embraced the Protestant religion before the Rev. Dr. Moore. (*D.E.P.*)

19 *March*. Died a few days since, the Rev. Dr. Dunne, titular bishop of Ossory. His death was occasioned by a mortification in his leg, which proceeded from a fall received some time since by which he received a hurt in his ancle. (*F.D.J.*)

16 *April*. Died, the Rev. Denis Qualy, titular dean and vicar general of Kilfenora. (*D.E.P.*)

18 *April*. Died at Clara, in the King's co, the Rev. Thomas Geoghegan. (*D.E.P.*)

7 *May*. The wretched Fay is at present in a miserable condition in the New Prison ; his tenants taking advantage of his situation, have declined paying him any rent, and he is now like a common felon, exposed to all the horrors of the prison. A feeling mind, however he may reprobate the crime of the unfortunate outcast, yet must shed a tear of pity on his wretched fate. (*F.D.J.*)

7 *May*. Yesterday there was a solemn thanksgiving in Francis-street Chapel, on account of the happy recovery of our most gracious sovereign from his late severe indisposition.

About twelve o'clock, the Chapel which is capable of containing 3000 persons, was quite filled. At half after twelve, Dr. Troy, the Titular Archbishop of Dublin, and three of his suffragans, dressed in their pontificalibus, took their seats at the altar, as soon as the Archbishop and his suffragans were seated the overture of Esther was played, which had a most pleasing and admirable effect. After the overture, the Te Deum, which was in Latin, was performed ; it was composed by Signior Giordani,<sup>1</sup> who has acquired no small honour in conducting this business and who has shown himself on this occasion, a profound harmonist.

The solo verses formed a most agreeable contrast to the choruses, being of a more airy and refined composition, some of the latter possessing a peculiar solemnity, and abounding with all the powers of the most exquisite harmony. We must particularize the Overture, which had great spirit ; the *Sanctus*, a bass solo, sung by Mr. Weyman

<sup>1</sup> Tommaso Giordani, b. Naples c. 1730. Came to Dublin in 1772 and took up his abode permanently there in 1779. Acted as musical director of Francis-street Chapel. Died Feb. 1806.



with very great judgment ; a most admirable chorus, *In Te, Domine speravi* ; the *Amen* and *Alleluiah*. The performance ended with ' God save the king,' which seemed to make a very forcible impression upon every person present.

The Band consisted of all the eminent professors and a number of amateurs, among whom were several gentlemen of the established Church, who evinced the liberality of their sentiments by the prompt alacrity with which they attended. The company was the most brilliant and respectable that we recollect to have seen on any public occasion. Amongst the persons of fashion present we observed his Grace the Duke of Leinster, Earl of Tyrone, Lord and Lady Arran, Lord and Lady Portarlington, Lord and Lady Belvedere, Lord Kenmare, the Hon. Mr. and Mrs. Brown, the Right Hon. David Latouche and family, Lady Kingsborough, the Lady of General O'Donnell, the Right Hon. John O'Neill, Mr. Grattan, Major Doyle, Lady Carhampton, Mrs. Jefferi, Mrs. Craddock and several others we do not recollect.

Amongst the private gentlemen who gave their assistance in the band, we observed the Hon. Baron Dillon, Robert Caddle, Esq. Mr. John O'Reilly, Mr. John Rivers, Rev. Mr. Kenny, Mr. J. Kennedy, Mr. Hynes &c. &c. Much praise is due to the Right Rev. Prelate, who presided over this solemn service, for his zeal, and his judicious choice of Directors and Stewards, by whose care, judgment and activity the performance went off so well, and the company were so commodiously and pleasingly accommodated. The whole of the music, except the overture in Esther, by which the performance commenced was composed by Mr. Giordani . . . (F.D.J.)

12 May. The following paper was read at each Mass in the Chapel of Francis-street, on Sunday. To the Roman Catholic inhabitants of the united parishes of St. Nicholas without, St. Luke &c. in Dublin.

We cannot dissemble our very great satisfaction at your proper and exemplary conduct on Tuesday last, when a public and solemn thanksgiving was offered in this Chapel, for the happy recovery of our most gracious sovereign. Every one of our communion, not only in this city, but in the whole kingdom was interested on the occasion. The first characters of every persuasion have witnessed your becoming demeanour. They are convinced by it, that you desire, on similar occasions, to sacrifice private convenience to public decorum.

It was truly pleasing to us to observe the Roman Catholics of

this, and every other parish of the city, anxious to accomodate the numerous and unprecedented assembly of nobility and gentry within those walls, on that ever memorable day, consecrated to loyalty and gratitude to his majesty. Continue dear Christians, to merit the protection and further indulgence of your rulers, by an orderly conduct ; avoid drunkenness and intemperance of every kind. Do not, we beseech you, scandalize our holy religion by profane cursing and swearing, or by unfair dealing. Observe the precepts of the Church. Reflect seriously, that in order to be real Catholics, you must necessarily be good subjects. Allegiance to your king, respect for the laws, and benevolence towards all our fellow-subjects, are essential duties prescribed by the religion of Jesus Christ our Redeemer.

May the Almighty, in his great mercy, vouchsafe to assist you with his grace ; and reward your observance of his commandments with the glory of the Saints, Amen. May 9. 1789. J.T. (*F.D.J.*)

26 May. Died at Dundalk, the Rev. Dr. Marky, titular vicar general of the diocese of Armagh, and rector of that town, He went to bed apparently in perfect health, and was found dead next morning. (*F.D.J.*)

28 May. On Sunday last [24] the Revd John Collins, a Franciscan friar, conformed to the Protestant religion in the cathedral church of Cloyne. (*F.D.J.*)

13 June. This day the convicts, 127 in number, were shipped on board the brig Duchess of Leinster, destined for Baltimore in Maryland. The Rev. Mr. Fay, not being allowed a coach, went in an open machine called the Kilmainham cart. (*D.E.P.*)

18 June. Last Sunday, St. George's church, at Newtown Pery, county Limerick, so called in honour of his present majesty, was opened for the first time for divine service. The church is light and elegant, of an oblong form ; the eastern window, a beautiful antique of the thirteenth century, preserved and sent there by Lady Hartstonge, from the church of the old Franciscan convent in St. Francis's abbey. (*D.E.P.*)

23 June. Died in Naas, the Rev. Mr. Donelan. (*D.E.P.*)

25 June. Mr. Magee<sup>1</sup> respectfully presents compliments to the Rev. Gentlemen of Rosemary-lane Chapel Cook-street—has heard it asserted, and from every enquiry he has yet been able to make—is inclined to think that there is well founded reason to believe that Francis Higgins, late of Ross-lane, formerly of Cut-purse-row, now of St. Stephen's green—admitted one of his Majesty's Attornies

<sup>1</sup> John Magee, proprietor of the *Dublin Evening Post*.

at law—and now acting with not less dignity than propriety as one of George the third—the king of Ireland—his Commissioner of the Peace for the County of Dublin, and besides occupying the same bench—the Kilmainham Bench—with Mr. Serjeant Toler, and arrayed in chains of gold, dispensing justice—substantial justice to the poor—the oppressed, and those that have none to help them.

That Francis Higgins, Esq; nephew, or rather reputed nephew to the late Counsellor Hardwood, of Stephen's Green, and some time since extensively—honourably and usefully exercising the hosier's craft, at the Wholesale and Retail Cunnemara Sock and Stocking Warehouse, Smock-alley—that Mr. Francis Higgins, or as Judge Robinson was pleased to denominate him—the Sham Squire—did prevail on the late humane, pious, and venerable Dr. Austin, of Cook-street, to receive him the said Francis Higgins, into the communion of the Church of Rome, and this previous and preparatory to this well-intentioned and unsuspecting good man being prevailed upon to introduce him to the wealthy and highly respectable family of the late Mr. Archer, a merchant of distinguished eminence in Meeting-house yard, Usher's-quay—to pay his addresses to his young and beautiful daughter<sup>1</sup>—as a person of extensive landed property in the county Down.

M. intreats the Rev. Gentlemen of that Chapel will be so kind to collect every circumstance and proof—and also requests the gentlemen parishioners present—or any person whatsoever at that ceremony—to aid with their information in elucidating a matter of some concern to the public—and which not less involves the sacred character of the enlightened pastor—than the credit of a numerous and most respectable society of Christians.

M. has to apologise for the presumptuous liberty, and to require the assistance of the liberal and those who shudder at the holy and most sacred rites of the Church prostituted to deeds most horrible. This cannot—nay must not be concluded without repeating again, and yet again—that the swell of gratitude, gratitude to a generous, and intrepid public—rolls the billows of feeling beyond even the feeble tide of expression. (*D.E.P.*)

30 June. The Rev. Gentlemen of Rosemary-lane Chapel, finding themselves called upon in a solemn public manner in the *Dublin Evening Post* of Thursday, the 25th instant, to give an account of a transaction asserted to have taken place some years since, between Mr. Higgins of Stephen's green, and the late Rev. Mr. Austin, think it their duty, thus publicly to declare they have no kind of

<sup>1</sup> *V. supra*, p. 133.

official, personal, or other knowledge whatsoever, of any such transaction. And also conceive it their duty further to state, that during Mr. Higgins's continuance (for many years) in the same parish where the Rev. Gentlemen of Rosemary-lane Chapel reside, his conduct was always marked with propriety, humanity, and benevolence. Rosemary-lane Chapel, June 27th. 1789. (*D.E.P.*)

2 July. We have it from authority that the advertisement from "The Rev. Gentlemen of Rosemary-lane Chapel" is a SHAM; for confirmation of which, we refer the enquirer to any of the Rev. Gentlemen of said chapel. (*D.E.P.*)

9 July. Letters from Armagh, advise that the disturbances which lately happened in that part of the country, between Peep-o-day boys and Roman Catholics, have for the present subsided,<sup>1</sup> each party having peaceably returned to their different occupations. (*F.D.J.*)

6 Aug. On Sunday the 26th ult. the Rev. Dennis Driscoll conformed to the Church of Ireland, before the Rev. Dr. Lamillaire in Corke. (*D.E.P.*)

Aug. Carlow, Aug. 12. Last Sunday evening [9] a most desperate riot happened in Graigue . . . the particulars of which, as far as we can learn, are as follows. About eight o'clock in the afternoon, as the Rev. Mr. F., parish priest of that place, was returning home from Carlow, he saw his dog pursuing some ducks in the river Barrow; and as he stood on the bank for the purpose of calling off the dog he received a stone in the breast thrown by a young Mr. H. of that place who was then walking in company with Counsellor A. in the street.

On Mr. F.'s expostulating with the young gentleman on the impropriety of such a procedure he repeated it, and a quarrel arose, wherein Mr. F. was knocked down, and cut in so dangerous a manner as to oblige him to betake himself to his bed, and send for a surgeon to dress his wounds. On the mob hearing that Mr. F.'s life was in danger, they assembled to the amount of two thousand; when Colonel H. (father to Mr. H.) in order to quell them, fired a pistol, which so exasperated the enraged multitude that a shower of stones was the immediate consequence; but we are happy to hear they did him no personal injury. Then he with his son and the Counsellor, retreating into his own house, it was instantly beset with the mob, who in the space of half an hour demolished the palisadoes opposite the door, and all the windows, and we hear very much damaged the furniture within, by continual volleys of stones . . . .

<sup>1</sup> Cf. *F.D.J.*, 21. 7. 1789 for account of clash at Loughbrickland.



By this time the mob became so outrageous that Mr. F. was necessitated (notwithstanding his weakness thro' loss of blood) to get up and come out amongst them, and by his intreaties so far prevailed that the tumult subsided in a little time, and no further mischief was done. However, we can with pleasure announce that no lives were lost, although there were some shots fired from the house during the riot ; nor did any body suffer personal injury save the Counsellor and priest aforesaid (who lies dangerously ill) and a Mr. W. who on saying he knew some of the rioters, was severely treated. (*H.M.*)

17 *Sept.* Died, after a lingering illness, at his house in James's street, Kilkenny, in the 63rd year of his age, Rev. Mr. Molloy<sup>1</sup> parish priest of St. Mary's . He presided over his flock for 35 years. . . . (*D.E.P.*)

29 *Sept.* On Monday [21] the Rev. Dr. Lanigan was consecrated titular bishop of the see of Ossory at St. James's chapel. (*D.E.P.*)

17 *Oct.* Monday the 5th instant, as the Rev. Mr. O'Reilly, parish priest of Rawlinstown, was returning from Swords, he was stopped at a place called the Moor, near Finglas, by three fellows, one of whom held the horse's bridle while the other two rifled Mr. O'Reilly's pockets of two guineas and his watch not content with which the inhuman villains stabbed the priest in different parts of the body, and instantly made their escape. In the meantime the beast went home, and the servants missing their master went in search of him, and found him lying on the road in his gore. They brought him to his home in Rawlinstown but the poor gentleman being mortally wounded, expired in a few hours. (*F.D.J.*)

7 *Nov.* Died at Athy, the Rev. Dr. James Nall, parish priest of that town, (*F.D.J.*)

12 *Nov.* On Wednesday se'nnight [4] at night, a number of armed men, amounting to some hundreds, marched into Thomastown, county Kilkenny, in a very riotous and tumultuous manner, where they continued drinking for some hours. They then proceeded to the chapel of that town, and after firing several shots at the windows, they broke in and demolished the gallery, benches, rail &c. with cross-cut saws which they brought for the purpose. After this exploit, they paraded in the yard, and with repeated acclamations, discharged a volley of small arms. The cause of this wanton and atrocious outrage cannot be accounted for, though a similar sacrilege has been twice committed within these twelve months past in the same chapel. (*D.E.P.*)

<sup>1</sup> Cf. *Arch. Hib.*, i. 73.

18 Nov. Died at Cork, Rev. Mr. Finn, parish priest of Kilworth. (*D.E.P.*)

28 Nov. Died in Cork, at the Ursuline convent, Mrs. Nagle, one of the religious of that house. (*M.P.*)

15 Dec. Died a few days ago, in Co. Wexford, Rev. Michael Fitzhenry, parish priest of Bannow. (*D.E.P.*)

31 Dec. Protestant Informers. A cause of great importance to Roman Catholics was lately determined in the Court of Chancery. The cause was this: Thomas Roche, an Irish Roman Catholic, in the year 1787, after making the act of parliament, which enables Roman Catholics to purchase estates in this kingdom being then, and for many years before a resident in Rotterdam, purchased and obtained a conveyance of an estate in the county of Kilkenny, and agreed for the purchase of an estate in the county of Clare, and died in Holland in October, 1786, upwards of six months after the purchase, without ever having been in this kingdom, since the making of the act of parliament, leaving Stephen Roche, of Limerick his eldest brother, and heir at law; who as such, entered into possession of the Kilkenny estate, and claimed to be entitled to a specific execution of the agreement of the sale of the Clare estate, and that the purchase money should be paid out of the assets of the intestate; but a bill was filed against the heir at law, in the name of one John Lee, a black-smith, claiming as a Protestant discoverer, to be entitled to both estates, under the statute of Queen Anne; in as much as Thomas Roche the purchaser, had never returned to Ireland, and taken the oaths of allegiance, as required by the act of the present reign. To this it was answered, that by the last mentioned act, purchasers residing beyond the seas were only required to take the oaths—'within six months after their return to this kingdom,' and that the intestate having been prevented from returning by the act of God, the estate was not discoverable at any time during his life; and that on his death it having descended to his heir at law, who had before such descent duly taken the oaths, the estate did not exist for the benefit of a Protestant informer.—The cause was heard on bill and answer—and the only question was—'Whether, if a Roman Catholic subject, residing beyond the seas, purchased an estate in Ireland, and that he does not, at some time, during his life, return to Ireland, and take the oaths, his estate descends to his heir at law, or exists for the benefit of a Protestant informer'? After the question being very ably debated, the Lord Chancellor, was clearly of opinion, that the estate descended to the heir at law, he being duly qualified to take it; and that it did not exist



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